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Special Terms in the Mandarin Bible.

BY C. W. MATEER, D.D.

SEEING the revision of the translation of the Bible is going forward, it may not be amiss to discuss in the RECORDER a few of the special terms that seem to need revision. In common with every other subject religion has its special terminology, and much of the force of Bible truth depends on the propriety of the terms used to express it. Translation reaches its highest point of importance in the selection of these special terms, for they will certainly modify to a greater or less extent the belief of those who use them. In estimating the validity of the following criticisms, it is important that the reader divest himself of the prepossessions formed by the habitual use of the old terms. Only thus can a just conclusion be reached. This is oftentimes a very difficult thing to do, especially for certain types of mind. Conservatism is a good thing, but overconservatism has done a great deal in the past centuries to retard the cause of truth.

1. *Sign, Σημειον.* In the old English version this Greek term is translated both sign and miracle, but in the new version it is uniformly rendered sign. In the present Mandarin version it is generally rendered 奇事, but sometimes 奇蹟. When it includes the idea of a prognostic it is rendered 預兆 or 異兆. Trench defines it as "a token and indication of the near presence and working of God." The Standard Dictionary says: "A remarkable event produced by divine or supernatural power." In view of these definitions 奇事 is quite inadequate. It is in fact a *made-up* term, meaning simply a remarkable affair and nothing more. Much of the meaning it seems to have is read into it by use. If used at all it should be used to translate *repaq, wonder*, to which it corresponds fairly well. For sign, two terms have been proposed, viz., 神蹟 and

異蹟. Of these the former seems much preferable for several reasons: (1). It is better known and understood, being much more frequently used in Chinese books than 異蹟. (2). The meaning is much more nearly correct. Whether 神 (used here as an adjective) be taken to mean divine or spiritual its meaning may be fairly rendered by *supernatural*, which is the essential idea of *Σημιον*. Trench says of it: "It is, so to speak, a finger-post of God." 異 on the other hand, simply means extraordinary, and quite fails to bring out the idea of anything supernatural, being in this respect no better than 奇. (3). 異 is needed in the term 異能, *mighty works*, for which there is no other suitable term. It cannot well be used in both terms, especially as we have twice the complete enumeration—"signs and wonders and mighty works." With it we would have the very infelicitous repetition 異蹟, 奇事, and 異能. Whereas with 神蹟 we have the everyway consistent and felicitous enumeration 神蹟, 奇事, and 異能.

2. *Baptize* was first rendered 施洗 by the Roman Catholics, and Protestants have followed them; first in Wên-li and then in Mandarin. There are, however, strong reasons why the term should be discarded in favor of 行洗. The meaning of 施 is, first, to *propagate* or *teach*, as in 施教; second, to *confer* or *bestow*, as in 施捨, 施恩, and 施醫, and everywhere carries with it the idea of conferring a favor or grace by a superior on an inferior. This was no doubt the point of view which influenced the Roman Catholics in choosing it. Few Protestants, however, believe that baptism confers any sacramental grace, or that the administrator is clothed with any such power, and they do not wish any such idea translated into the Chinese word for baptism. The term 行洗 expresses the idea correctly and without any coloring. 行 means simply to perform or administer the rite. The specific difference of the two words is well seen in the terms 行醫 and 施醫; the former meaning to practice medicine in the ordinary way as a profession, the latter to practice it as a charity. The only place where the terms seem to approach each other is their application to the ordinary 作揖 which is referred to indifferently as 行禮 or 施禮. Whatever explanation may be given of this exceptional case it remains that the distinction given above is general and characteristic. The performance of the marriage rite by a minister is uniformly referred to as 行禮, not as 施禮. Still more to the point is the fact that in the present versions circumcision is uniformly rendered 行割禮, not 施割禮. The question is why not 施割, as well as 施洗; the only pertinent answer being that the idea of *grace conferred* was not desired by the translators in the case of circumcision. The fact is that the two cases are perfectly analogous and the same word should be used.

The use of 施洗 illustrates a marked defect of the present translation of the Bible into Chinese, viz., coloring the meaning by putting in the preconceived ideas or prejudices of the translators, by either over- or under-translating. As an instance of the former we have the constant use of 賜 or 賜給 as a translation of διδωμι whenever it is used with reference to God. The truth is that διδωμι means simply to give, without any coloring of any kind, so far as the word itself is concerned, and it is uniformly so translated in the English Bible. *

3. *To believe on or in Christ as distinguished from simply believing that a thing is true.* This distinction is a very important one as related to Christian faith, yet it is entirely dropped out of the present Chinese versions. 信 alone being always used. 信 is at best but a weak word for faith, meaning primarily rather *fidelity* than faith. It needs strengthening, and in Mandarin especially it needs an associate word to bring it into line with the genius of the spoken language which depends so largely on dual combinations. As expressing simple belief it may frequently be strengthened by saying 相信. As expressing belief on or in Christ we have the two terms—信靠 and 信服. The former is a foreign-made term not known in purely Chinese usage. It has been devised by preachers as an *explanation* of saving faith. It is too mechanical for constant use and savors too much of the nature of a definition. 信服 is a truly Chinese combination, adding to belief the idea of assent to and confidence in, which is very near if not precisely the idea desired. To 信服 a man, is to believe him so as to put confidence in, what he says. By using this term for believing on or in, we preserve the distinction made in the original and carefully maintained in all translations into Western languages.

4. *Temple.* The Greek has two words for temple, viz., ναος and ἱερον; the former meaning the main building or fane, the latter the temple in general, including "the whole compass of the sacred enclosure" (Trench). For want of two available words in the English language both these words have been rendered temple. Unfortunately the Chinese versions have followed the lead of the English and rendered both Greek words by the one word 殿, and this notwithstanding the fact that the Chinese language offers us *two* words corresponding very well with the Greek terms, viz., 廟 and 殿. The former corresponds *precisely* with ἱερον and the latter will answer fairly well for ναος. 廟 is used of temples of all kinds, large and small, ancestral and otherwise. The composition of the character—the *covered place where audience is held*—is admirable, and shows at once the idea of the word, viz., the place where the gods

* In the English Bible διδωμι is once translated *bestow*, viz., in the text "Behold what manner of love the Father hath bestowed upon, etc."

(or spirits) reveal themselves and where men come to worship them. It is safe to say that no man translating a Greek book other than the Bible into Chinese could possibly render *ἱερόν* by any other word than 廟. In fact the translators of the Bible themselves when the "temple of Diana" is mentioned (Acts xix. 27), do not hesitate to translate it 廟. Why this careful distinction in rendering a word which was used by the apostles and early church alike of heathen temples and of the temple of God in Jerusalem? The reason affords another illustration of the coloring which translators have allowed their prejudices to give to the translation of the Bible. If in *writing* the Scriptures men inspired by the spirit used the heathen word for temple when they spoke of the temple of Jehovah it surely seems as if the *translators* of the Scriptures might safely follow their example. The fact that the Chinese use 廟 of their heathen temples should not be any reason against it. The terms for *altar*, *incense*, *offering*, *sacrifice*, etc., are equally used in their idolatry. We cannot allow heathenism to cheat us out of the religious terminology of the language. The Christianizing of the people means the Christianizing of their language. To missionaries who have been long accustomed to use 殿 the use of 廟 will be awkward at first and perhaps seem irreverent, but it will soon vindicate its inherent fitness to express the idea. To the Chinese it will seem perfectly natural unless it be to a few preachers who have inherited the prejudices of their foreign teachers. 殿 will answer for *ναός*, though strictly speaking it does not mean specifically a place where worship is offered, but rather a hall or palace, the main building in any public enclosure. It is only by putting a violent and unnatural strain on the usage of the word that it can be made to include the whole enclosure of the temple with its side buildings, porches, etc. When we say that Christ went up into the 殿 and taught we by necessity convey a wrong impression, seeing the 殿 was reserved for the priests alone. In order to make up for the weakness of 殿 the translators of the Mandarin Testament have generally added 聖. If, however, the use of 殿 be limited to *ναός* this makeshift will be much less needed and should in any case be entirely discarded. If we add *holy* when it is *not* in the original what more shall we say when it *is* there. It should be observed that the figurative use of the temple for the body is wholly confined to *ναός*.

5. *Heaven*. Wherever heaven clearly means the abode of the blest, as in Luke xv. 7, Mat. xviii. 10, etc., there seems to be no good reason why it should not be translated 天堂. This term is constantly used in our hymns and Christian books as well as in our prayers and preaching, and will, without doubt, *continue to be*

so used. The term 天 in Chinese is very vague, and will not so readily take on the idea of a particular place as our word heaven. The fact that the term has been coined and come into use proves the need of it. It may not be the best term that could have been devised (天宮 would probably have been better), but it is already embedded in the language, forming an integral part of Christian thought, and it ought to be recognized in the Scripture. It is a Buddhist term, which, however, is nothing against it. We have taken their term for hell, 地獄, why not its correlative for heaven?

6. *Ordinance.* The term 儀文, by which this word is at present translated, means *court etiquette* rather than ordinance. The idea of the original is a dignified one, expressive of the forms prescribed for the observance of the law, while the term 儀文 is quite wanting in dignity, having in it too much of *parade* and *decoration*. If the English translators had used the word *etiquette* they would hardly have been further off than is 儀文. It was evidently chosen in order to disparage the obsolete forms of the old dispensation. It affords another example of coloring given to the meaning by the translators. The term 禮儀 preserves the dignity of the original, and is, without doubt, the correct translation. In Luke ii. 6 when Zachariah is spoken of as "walking in all the commandments and ordinances of the Lord blameless" there was no desire to belittle the term, and accordingly the translators of the Mandarin New Testament have here rendered 禮儀.

7. *Grace.* In the present version, when "grace" is used in prayer or benediction, it is generally translated 恩寵. This combination is unusual, even in books, and is never heard in ordinary Mandarin. The root idea of 寵 is *love*, leading to the bestowment of *special favors*. In common usage it is *always* joined with the idea of partiality (generally reprehensible). Its common and natural cognate is 愛; thus we have in common use 寵愛, *to love with a partial and overweening affection*. To say to a man that he 得寵 is to *offend* by accusing him of being a special favorite and in the enjoyment of excessive favors. 恩寵 is thus an overtranslation, and is not a suitable term to use in prayer. The sufficient translation of χάρις is 恩 alone, or else 恩惠 or 恩典.

8. *The Faith.* This term originated with the early church, and is abundantly used by Paul in his epistles. It expresses collectively the special and essential truths accepted and believed by the Christian convert. Its translation transcends the ordinary resources of the Chinese language, and it has accordingly been rendered in a great variety of ways. It is rendered 信心 seven times, 道 three times, 道理 twice, 聖道 five times, 信主的道理 three times,

眞道 three times, 信 (noun) twice, and twelve times the whole sentences so transformed as to use 信 as a verb. The idea of the term is as admirable as it is important, and some way ought to be devised to transmit it in its integrity to the Chinese. Several terms have been suggested, but none seems so fitting as 諸信. This combination not only expresses the meaning, but it makes a term which will fit the various constructions in which "the faith" is used. The Bible has already given rise to a number of new words, such as 恩賜, 天使, 重生, 復活, etc., and to these should be added one for "the faith."

*An Object Lesson in Self-support.**

BY DR. H. G. UNDERWOOD, KOREA.

EVERY church in its mission work is desirous of establishing in the fields in which it has missionaries, a SELF-SUPPORTING, SELF-PROPAGATING, and SELF-GOVERNING CHURCH. Those missionaries and mission bodies who differ most radically in their plans and methods from the plans followed in our field, and from the ideas of the writer, are not one whit less anxious for a self-supporting church than we are, and they desire to obtain the same as speedily as possible, but they believe that their method of work will attain the end most speedily, while we believe that ours will do so.

We do not, then, in presenting this paper pose as the upholders of a self-support which is not believed in by those who differ with us, but it is a question as to whether self-support in the end can be most satisfactorily accomplished by the granting of large and generous aid at the beginning, or whether better results can be secured by pushing the idea of self-support from the very opening of the work.

This paper then presents an object lesson, not of self-support, but of a field and mission where the self-support principle was strenuously pushed from the very first.

The other plan, that of extending bountiful aid in every department of church work, has been widely tried. Almost every mission field has followed it, hoping thereby to speedily establish a self-supporting church; and in but few cases have these hopes been realized.

What is commonly called the self-support plan, that of strenuously urging self-support in every department and insisting upon the same, *has been given a fair trial in very few places.* I think

* Written for the Ecumenical Council, New York.

it must be conceded that the plan of largely aiding at the opening of a work, with a view to self-support in the future, has not been a complete success anywhere, even in the fields where it has been followed for one, two, and three score years and even for a century. It may be claimed that the other plan has also failed of success, but the contention is that this latter plan, that of which this paper is the exponent, *has nowhere had a fair trial.*

Dr. Nevius, although he never claimed to be the originator of this plan, was doubtless the one who brought it most prominently before the mission world; and yet it certainly never had a full trial in his own district of Shantung, China, where his own fellow-workers in the same mission were working on the other principle. The successful trial of such a plan, from the very nature of the methods followed, demands that the missionaries in that station be a unit. In Korea, too, the field which we represent, and which is to be given as an object lesson of the system, it has not had a fair trial. Our Methodist Episcopal brethren are as earnestly desirous of a self-supporting church as we are, yet they do not see eye to eye with us as to the best means of reaching this end; and we find it no easy matter for the systems to be carried on side by side. If you have, in a new field, in one village a mission that carries on its work along the old lines, pays four-fifths or perhaps the whole cost of a church building, pays for the services of an evangelist and colporteur and perhaps a Bible-woman, and supports a native school, all in one village, it will be no easy matter to carry on the other system three or ten miles off, and to insist that the people build their own church, pay for their own workers, support their own evangelists, buy their own books, and carry on their own school. If we find these difficulties confronting us where the workers are in separate missions, how much harder must it be, and in fact how absolutely impossible, for one two, or even half a dozen men to give such a plan a fair trial, with the balance of their mission pulling in the other direction, or even not upholding them.

On our way to Korea, when we were coming to begin work, we were surprised at the dependence of the "independent Japanese" upon the foreign mission Boards for support. A study of the problem seemed to show very largely that there were the same results in the older though more conservative field of China. In the beginning of our work, before we had fully matured our plans, fortunately as we thought, Dr. Nevius paid us a visit on his way to America, in the summer of 1890. His book, "Methods of Mission Work," had already given us much assistance and many valuable hints in the initiation of our work, but the full meaning of his system was more fully explained on his arrival.

After a careful consideration and a survey of the methods and their results in other fields, our mission decided that although our work would start more slowly, and for some years we could not expect as great an outward show of fruits, it was probable that we would have in the end a more firmly established church by a careful following of this plan, than in any other way.

We have been fortunate in that the missionaries who have come out since, as they have seen our work, have nearly all taken the same view; and that the one or two that did not perhaps fully accord in the principle have agreed to abide by the methods adopted by the majority. Still further, the other Presbyterian churches that have come, have heartily adopted the same plan, and the Baptist mission throws its vote on the same side. Thus with the exception of the two American Methodist churches that are working here with us, and perhaps the church of the English mission, concerning whose methods I have no information, all the missionaries here have adopted the one plan. It might be said that under these circumstances the system was having a fair trial here; but before we consider the results in this land under this system, I would again call your attention to the difficulty of practising a system of self-support side by side with one in which in various ways money from the home land is so freely used.

The system as now followed by our mission is not exactly what was originally known as the Nevins' system, but has grown out of the needs of the work, and has been developed with it. As we now compare it with Dr. Nevins' "Methods of Work" we find that it is even more thoroughly self-supporting than the plans laid down in that book.

It would be well to note in the beginning that the Koreans are not rich, but extremely poor. There are no large guilds of wealthy merchants, and but a small sum of money is a fortune in Korea. A man with a capital of one or two hundred dollars would be considered a well-to-do man and almost a gentleman of leisure. The poorer classes, from whom in the main our church members come, live largely in low thatched mud huts with one or perhaps two small rooms eight feet square each, with a hole in one side covered with paper in lieu of a window, and a small rough lattice door. The province of Shantung in China is, I believe, classed as one of the poorer provinces in the land, and yet Chinese merchants, carpenters, and builders and others from this section who have come in to do work for foreigners, tell us that the Koreans are far poorer than the men of their own province. As we sailed down the Yalu river with China on the one side and Korea on the other, the contrast was most marked. On that side the Chinaman

with his stone-built and well-tiled house, strongly made expensive boats, his well-built waggon, the wheels of which were studded with iron nails, his fur clothing and every aspect of substantial means;* while on our own side we saw the Korean with his thatched mud huts with their little paper windows, his poor rickety boats, his cotton clothing, and every appearance of poverty. It certainly cannot be said that the measure of success that has been meted to our work is due to Korea's wealth.

The general principles on which we work are: that the missionary is a leader who has to gather his workers from among the people; that each missionary shall be allowed one paid personal helper, but no one shall be used as a paid helper unless he has proven himself qualified for the position, and some of our missionaries have no paid helpers at all (when a man's work becomes so large that with thirty or forty, or in some cases more, churches to oversee he is unable to superintend the work with only one helper he may, by vote of the mission at its annual meeting, be granted an extra paid helper); that no evangelist or pastor shall be paid for by foreign funds (the term foreign funds applies alike to the Board's money, funds provided by friends at home and those drawn from the missionaries' own pocket). The missionary needs his helper (and in some cases two) to keep in touch with his field and to properly oversee his work, but the real evangelistic work and the paying of evangelists and the carrying of the gospel into new districts we place on the shoulders of the native church. The building of their churches and chapels, as well as their primary schools, is to be borne by the natives; and during the last few years we have made still another step in advance, by asking the natives to carry on the native church-schools, although in the beginning of these schools assistance may be rendered to the extent of one-half their expenses. We have tried from the very start to put the burden of propagating the gospel on the natives. We have been willing to leave this work to them wherever possible; and we have striven to make every Korean realize that the gospel has been given to him not for himself alone but in order that he may carry it to his neighbor, and that it is his *privilege to become a co-worker with God*.

When we started out with this plan, and when we considered all the principles in view, we were almost startled, and tempted to think that we would have to wait a long, long while before we could see any great results; but I believe that the progress of the work here is very largely *due to God's blessing on the methods that we have adopted*. We had expected that our work would go on slowly,

* The worker in China would scarcely subscribe to this phrase as descriptive of the masses. Nor are there many "of substantial means" among Chinese converts.—Ed. Rec.

that the other churches which were largely following what might be called the old plan, would at the start far outnumber us. We had expected to go "slow," believing that it would be at least "sure;" yet from the very start God has blessed us in the great numbers who have come out on His side. The very fact that the burden of preaching the gospel is put upon the natives, has given to us a church of earnest Christian workers, who are fast carrying the gospel throughout the whole land. To-day we have in Korea out of 188 imperfectly organized Presbyterian churches (last September's figures), 186 *that are entirely self-supporting*. In them we have an adult membership of 2,873, of whom 865 were added during the year. They contributed for

Congregational expenses	Yen 2,525.90
Education	411.89
Church buildings and repairs	3,099.53
Home and foreign missions	237.11

A total for the year of \$6,274.43

These are only partial figures, and do not represent a large amount given in grain, eggs, products of various kinds, with a great deal of voluntary labor, not only in preaching but in the building of churches, etc.

In passing it should be noted that in the capital and the open ports, where labor commands a higher wage than anywhere else, the wages of an artizan will be about fifty *sen* (or about twenty-five cents U. S. money) and of a laborer not more than thirty *sen* (fifteen cents) a day. Thus, in a place where the laborer gets \$1.50 a day, the above amount would represent *yen* 62,744.30.

Now a word or two as to the history of some of these churches.

THE SORAI OR CHANG YUN CHURCH.

Some ten or more years ago, when this church had a membership of ten or a dozen, they sent up a delegation to me at Seoul to let me know that they were desirous of securing a church building for their neighborhood. Some of their number had first heard the gospel in China and had gained their ideas as to mission work from what they had seen there. Not knowing this I expressed joy at their decision and asked them when they would begin the work. I did not at first comprehend what they meant when they replied that that depended upon me; but when I found that they were expecting the mission to provide them with a church I soon disabused their minds, telling them that they must put up their own building. When in reply they said it would be impossible I pointed to the fact that they had wood on their hills, axes and tools in their

homes, and God-given muscles in their arms, and told them that if they desired to build a church, and would let me know when they were going to begin, I would come down and lend a hand in cutting down the trees and in erecting the chapel.

A few years later the Rev. Mr. McKenzie, from Canada, arrived in Korea, and being desirous of finding a home in the country, at my suggestion settled in the little village of Sorai. His earnest christian life there soon brought a change among the villagers: Christians that had become cold in the Lord's service had their faith rekindled as they saw his devotion, and it was not long before they decided to build a church. One gave the trees as they stood, others offered to go and cut them down, others volunteered the use of their ox-carts to haul them to the site; a poor widow woman gave the lot on which the church stands; others gave grain to feed the men who volunteered their labor; and a few gave money. Brother McKenzie did not live to see the completion of the work; the same messenger from Sorai brought me a letter from him asking me to go there to dedicate the church on the first Sunday in July, 1895, and a notification of his decease.

This church, the result of so much native labor and the proof of so much zealous love for the Master, was dedicated July the 7th. It was a substantially-built chapel, thirty-five by twenty feet, with a tiled roof. It was in the centre of a farm village of about sixty houses. Before a month was passed under the unpaid ministrations of brother So Kyeng-jo, the building was too small, and steps were taken for its enlargement. Before a year was out, its capacity was doubled, and two neat school or class rooms were added.

The church to-day is one of the strongest that we have in Korea. They have become the centre for the whole of the Chang Ynn circuit, and from them have grown twelve other churches. This church, in addition to paying all its own expenses, supports an evangelist, who, under the direction of the elder and deacons, travels from church to church and from village to village, and for whom they have built a house. It supports its own church school, which, through the generosity of the church members, has from time to time received endowments in fields, which now almost meet the entire school expense. In addition to this they are very liberal in assisting other churches and chapels; from time to time send out companies of Christians to preach Christ in villages where He is not known; and they take up collections for mission work, and on two occasions, those of the Indian famine and the Turkish atrocities among the Armenians, collections were voluntarily taken up. For the Indian famine alone they gave over eighty *yen*. When it is remembered that the people are largely paid in kind, and that

their wages are not ten cents a day, the above voluntary contribution alone represents no small deprivation and hardship. The brother So Kyeng-jo, to whom reference has been made, the elder in this section, has informed me (and has given figures for his statement), that if the native convert would but be as generous in the worship of the true God as he was formerly zealous for the heathen deities, the Korean Christians would have more than enough money to build their own churches, carry on their own native schools, and pay for their own books, and when all this was done they would have quite a sum left over towards the salary of the missionaries whom they need as leaders. This same brother has travelled considerably throughout the province of Shantung in China, and he tells me that the same is true of the work in that province. A careful estimate of the amount of money spent by native Christians before their conversion in heathen worship will, I think, be an eye-opener to most missionaries, and will assist us very materially in deciding how far the native church can be pushed along the line of self-support.

THE CHONG DONG OR SAI MUN AN CHURCH.

About the same time that Mr. McKenzie began planning for his church, the little building on the mission compound in Seoul, in which the Christians had been meeting, became too small, and it was necessary to enlarge it. We had reached the point where we had thought that in our country places the natives could put up their own buildings, but in a city like Seoul, where labor was so high where the cost of material was so excessive, where everything was so dear, and at the same time where all our members were poor, we thought that we might make an exception to the general rule. We called the church together and told them that the enlargement, would be needed; and in discussing this, it appeared evident that a new building would be necessary. We told them that we were planning for a building that would cost in the neighborhood of 1,000 yen. We wanted to plan moderately, and we asked them what they could do. After considerable discussion concerning the plans, and no little work upon the part of the missionaries and natives, our hearts were very much cheered when the latter told us that they had raised 500 yang or a little over 20 yen. We thought that the little handful of people in our Seoul church had done nobly; we were proud of the effort that they had made and the success that had attended that effort, and the missionaries themselves took steps towards raising the balance of the money for the new building among themselves. A site was secured, and we were getting ready to begin work when one day, at a little prayer meeting held at my house, our deacon, Yi Chun-ho, startled the Koreans as well as the


missionary by the suggestion that the natives alone, without foreign aid, should put up the new church. I at once turned to him and said: "You have raised twenty yen, and you believed that you had done all that you could; it will take almost 1,000 yen to put up the church; can you do it?" I in turn felt myself strongly rebuked by his quiet reply with the words: "We ask such questions as 'can you do it' about men's work, but not about God's work." The following Sunday one or two members made the proposition to the people, and in several strong speeches proposed that they put their shoulders to the wheel, that those who could not give money should give labor, and those who could not give labor or money should gather the materials, and that all of them should unite and make up their minds that they could put up a church for themselves. The proposition was enthusiastically accepted, and they determined to see what could be done. The women among themselves of their own accord agreed to have in the kitchen a Lord's basket, and of everything that they cooked or made they set aside a small portion, which was to be sold for the church; boys who had no means at all took their packs upon their backs and gathered up stones that could be used in the building; men who had never done a stroke of work volunteered to do what they could. It was decided to begin operations just as soon as there were any funds to commence with and to go as fast as the funds would allow, trusting that as the church went up the means would be forthcoming. Some Christian carpenters, men who are simply day laborers, said as their families were dependent upon them they could not do so every day, but they would gladly work for the church for nothing every other day while the church was building, while on alternate days they would work outside and thus support the family. The mission gave nothing but the site, tiles, and a few timbers of a part of a building, a small portion of which was to be pulled down. The missionaries threw off their coats and assisted in the work, and on Christmas day of the same year we were privileged to dedicate the Sai Mun An church that had been put up entirely by the natives at the cost of 750 yen. It is not a large building; it is only thirty-five by twenty-three feet, but it was put up entirely by the natives with their own money, and they look upon it as their own church. From the very start we have been crowded, and did the lot in which our church is situated allow it, we would have ere this commenced the erection of a large and commodious church. The example set by the Chang Yun and Sai Mun An churches, and almost at the same time by one or two congregations in the province of Pyeng-yang, has been followed all over the land wherever Presbyterian work is starting; and it is a not uncommon and certainly a pleasant experience for the missionary.

on his visiting a station to find that the natives have ready a church or chapel for him to dedicate. These are but samples of what is being done in Korea and the way in which the Koreans are helping on the work of the Lord. The above instances were chosen simply because they were best known to the writer, but they are by no means exceptions.

(To be concluded.)

*The Twenty-four Paragons of Filial Piety.**

BY DONALD MACGILLIVRAY.

“ F three unfilial things, the chief is to die without sons.”—*Mencius.*

“Esteem most highly filial piety and brotherly submission, in order to give their due importance to social relations.”—*The K'ang Hsi Sacred Edict, precept one.*

“Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.”—*Fifth Commandment.*

If one were to ask, what virtue is most highly honored in China? there would be no doubt about the answer. All would agree at once that it is filial piety; and the answer is highly creditable to China. A favorite proverb has embodied a sentiment to which China's millions would give unanimous approval, viz., “Of the hundred virtues, filial piety is chief.” Thus Arthur Smith calls filial piety not only a characteristic but a peculiarity of the Chinese. With the first dawn of their history we find their emperors extolled for this virtue. Confucius, true to his character of a transmitter, not a maker, merely emphasized and developed in his teaching the fundamental virtues of the ancients. “The ancient kings,” said he, “had a perfect virtue, an all-embracing rule of conduct, viz., filial piety, the root of all virtue.” “Of all the actions of men there is none greater than filial piety.” “There are three thousand offences against which the five punishments are directed, and there is not one of them greater than being unfilial.” And K'ang Hsi reechoes the sentiment by putting this duty first in order among his Eighteen Maxims in the Sacred Edict.

But it is not my purpose to deal with the passages in the Classics referring to filial piety, for that would be abstract and theoretical, and theory is the too strong point of the Chinese, at any rate in morals. I propose to see how the theory works out in

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practice. Fortunately it is not necessary to minutely scan the history of millenniums for our practical examples. That work has been done by a Chinese (some say it was Chu Fu-tsz himself,) and he has done his work so well from a Chinese standpoint that his twenty-four paragons of filial piety are regarded as canonical. The booklet and illustrations are much sold at New Year's time. Though Wells Williams calls it a toy-book it is not to be despised if one desires to know what the Chinese themselves call filial piety.

Although Williams and Doolittle both give translations in whole or in part, it will be necessary for us to briefly relate the stories of each, classifying and omitting a few uninteresting cases.

Son towards his Mother (eleven cases).

1st. In the time of the Three Kingdoms, a lad of six went to dine with a certain great man. At the feast some fine oranges were brought in. The lad, when no one was watching, slipped three up his sleeve. On taking formal leave, he put both hands together and bowed low, forgetting the oranges; which, in obedience to the law of gravity and in total disregard of "face," rolled to the floor. "And do you, my guest, presume to filch my oranges?" roared the host. A highly embarrassing situation was relieved when the lad with ready wit replied: "I am taking them home for my mother, who loves oranges." His host is lost in admiration that a child so young should remember the tastes of his mother. Posterity join the chorus, and the lad walks off with the oranges into the Chinese Temple of Fame.

2d. This lad, early left fatherless, devoted himself to his surviving parent. She fell sick. During the winter she expressed a desire to have a soup of bamboo sprouts, which unhappily were out of season. The son, however, nothing daunted, repaired to a neighboring grove, grasped a bamboo, lifted up his voice, and wept. His filial cries moved heaven and earth, when lo! the ground parted and the sprouts came up! The soup was eaten and his mother recovered.

3rd. This lad, in a time of disorder in the land, carried his mother on his back to a place of safety, just as Virgil represents his Pius Aeneas carrying his father Anchises on his back from burning Troy. Though often intercepted by the rebels, he told them his old mother was still living, and so was released, for even rebels admit the claims of aged parents.

4th. This boy served his mother obediently. One day, while he was away on the hills gathering firewood some guests unexpectedly arrive at the house. His mother is much embarrassed, and in her longing for her son's return bites her finger. On the instant her

absent son feels a twinge of pain, and, divining trouble, starts for home, arriving in time to help his mother to properly receive the guests. The native comment is, "Behold how perfect a medium between mother and child is filial piety!" This is a very ancient example of telepathy. It is said that this boy was afterwards Tsên Tzu, the famous disciple of Confucius.

5th. This boy's mother during life was very timid during thunderstorms. After her death, when storms came up, her son would run to the grave at the foot of the hills, crouch down beside it and cry: "Your son is here, dear mother, do not fear." He refused to take office because it would interfere with his frequently visiting her tomb. When he came to the passage in the Book of Odes, "Alas! Alas! my parents have borne and nourished me with great care," he always read it with flowing tears. In some pictures he philosophically holds an umbrella over his head to protect from the rain as he kneels before the grave with offerings.

6th. This hero was the son of an aged mother afflicted with sore eyes. She desired to secure some wild deer's milk as a sovereign specific for her trouble. The lad, with inventive love, clad himself in a deer's skin, and entering among a herd on the mountains, surreptitiously milked the unsuspecting does. Of course his mother's eyes were cured.

7th. This pattern was captured by the men of a bandit chief, before whom he was quickly haled. The chief enquired: "Why do you carry that basket?" "To gather ripe mulberries for my mother," the lad replied; "the sour I eat myself." Such unselfishness melted the hard heart of this Robin Hood, who, in proof of his admiration for virtue (in other people), forthwith ordered a leg of beef and two bushels of rice to be sent to their home.

8th. This son's father took unto himself a concubine, who, jealous of the lawful wife, influenced the father to drive her forth. At this time the lad was but seven years of age. He afterwards rose to high office, but could not forget his mother. Laying aside his robes of office he swore an oath that he would not return till he found her. After fifty years' search he succeeded. Time did not efface her memory from his filial heart.

9th. As filial piety is the pillar of the State, the Emperor must be foremost in setting the example. Han Wen-ti finds a place among the worthies. During a three years' illness of his mother he never put off his clothes, being in constant attendance upon her. No medicine, however nauseous, passed her lips without being first tasted by her loyal son.

10th. In the Han dynasty there lived a poor family, consisting of a man, his wife and child, and his mother. Finding that his

mother was stinting herself for the child, the son thus discoursed to his wife: "We are so poor that we cannot support our mother together with this child. Why not bury the child alive? We may have another, but if mother should die her place cannot be filled." His wife dares not oppose. He begins to dig the grave, when lo! he strikes a pot of gold, on which a thoughtful providence had inscribed: "Heaven bestows this gold on the filial son." The officials shall not seize it, nor shall the people take it." The ancient Greeks reasoned similarly about a wife as compared to a brother. The wife could be replaced, but not a brother, and so they were prepared to sacrifice the former in preference to the latter.

11th. This case presents no special features.

Son toward his Father (four cases).

12th. This boy's father died, but owing to extreme poverty the family could not provide a coffin. The lad resolved to sell himself in order to secure enough money for the purpose. With the proceeds the boy is enabled to gratify the impulses of his filial heart. While on the way to work out his debt a female fairy opportunely appears to him and seeks the honor of his hand, which he grants. The happy pair proceed to the master's house, and in one month, such is the skill of the fairy, they are able to hand over two hundred pieces of satin in full discharge of the debt.

13th. This boy lost his mother at the age of nine. His devotion to her was the talk of all the country-side. To his living parent he devoted himself with the most assiduous anxiety. In summer, when the heat was great, he sought to cool his father's pillow by a vigorous use of his fan. In winter, before his father lay down, the lad first warmed the couch with his body. This story must somehow have become known to the senior boys at Rugby School, where they used to teach the "fags" to be properly filial towards them by performing a similar office for them on cold nights!

14th. This boy distinguished himself at the age of fourteen by saving his father's life. While they were at work in the field a monster tiger suddenly sprang out of the thicket and attacked the father. The lad, seeing his father's imminent peril, leaped upon the tiger, regardless of costs, putting him to a speedy and ignominious flight. It is to be hoped that the father would have been as ready to risk life for his son.

15th. This story is unfit for translation.

Son toward Step-mother (two cases).

16th. Losing his mother early, this youth fell into the hands of a step-mother, who treated him with the proverbial harshness.

One winter day his father ordered him to pull his carriage for him. The rope fell from his numbed hand. His father, not knowing the cause, proceeded to beat him when, to his astonishment, the lash split open his clothes and shewed that his wicked step-mother had wadded his clothes with the flowers of reeds instead of the warm cotton with which she had provided her own children. The father, justly incensed at this discovery of her cruelty, was about to divorce the wicked woman, when the little philosopher, with equal generosity and thoughtfulness, pled his father to spare her, saying: "Mother here, *one* son cold; mother gone, *all of us* will be orphans." The step-mother, hearing this, repents forthwith of her misdeeds. The boy was Min 'Tzu-ch'ien, one of Confucius' pupils.

17th. This lad's step-mother was always accusing him to his father of want of filial love, so he determined to give a heroic proof of his sincerity and virtue. He resolved to melt her heart by gratifying her palate. In midwinter he went to the ice-bound river to fish for carp; but failing to break a hole our hero, nothing daunted, pulled off his garments and proceeded to melt a hole with the warmth of his naked body. In a miraculously short time the ice melted, and out leaped two large carp. These he joyfully carried to his step-mother; who, on learning the facts, repented of her evil deeds. A poet has said: "A thousand ages cannot efface the remembrance of the crack in the ice, nor obliterate the fragrant traces of so worthy an action."

Son toward Parents (five cases).

18th. This lad early earned a place in the honor roll by an extraordinary act of filial devotion. The family were poor, and of course had no mosquito-curtains to their beds. The rest of the old folks was much disturbed by the mosquitoes; but the filial son was equal to the occasion. He hit upon a happy expedient. He allowed the village mosquitoes to sate themselves on his youthful blood so that his parents might escape their attentions. A poet represents him to have thus discoursed when they presented their little bills: "I have no dread of you, nor have you any reason to fear me. Although I have a fan I will not use it. I will lie very still and let you gorge yourselves to the full."

19th. This is a specimen of the virtue of a man seventy years of age, whose parents were still living. Fearing that the sight of their aged son should provoke in them the unpleasant thought of their own still more extreme age, and agreeing with Confucius that the difficulty is with the countenance, he adopted the variegated dress and manners of a little child. He would also take two pails of water on a carrying-pole, and pretend to totter like a child. Falling

down, he would begin to whimper like a child. (This story may have some connection with our phrase "second childhood.")

20th. This pattern, being deprived by their early death of the privilege of serving his parents, set up images of them which he served as if living. His wife, moved with jealousy, did not approve of this course, and in his absence pricked the hands of the images with a needle. The son on his return saw blood on the hands and tears in the eyes of the images. He straightway charged his wife with her offence and drove her from his house.

21st. About 2200 B. C. lived Shun. His father was stupid, his mother depraved, and his younger brother proud. Amid these difficult circumstances he shewed such duteness that the supernal powers were moved. The elephants came to plough for him and the birds to weed for him. The Emperor Yao heard of this, and sent nine of his sons to serve him, then gave him his two daughters in marriage, and finally resigned the throne to him.

22nd. Nothing noteworthy.

Daughter toward Mother-in-law (two cases).

23rd. Nothing noteworthy.

24th. The mother-in-law was fond of river-water. To fetch it, the daughter-in-law had to carry it a distance of two miles. She was also very fond of carp, which at much expense of toil were also procured for her. At last reward comes; for suddenly, by the side of the house, there bubbles up a spring of pure water, which was found to be of the same taste as the river water; and strange to relate, a brace of carp were wont to leap out of the spring every day until her death!

Of the foregoing cases eleven, or nearly half, relate to the duty of son to mother; four, of son to father; five, of son to parents; two, of son to step-mother; and two, of daughter-in-law to mother-in-law.

Anyone who looks into the Hsiao Ching can see that Hsiao 孝, the character usually translated filial piety, has a much wider application than with us. Baller, with a view to cover the whole field, translates it "duteness." But the twenty-four paragons do not wander from the text, and strictly relate to the duties of children to parents, properly including step-mothers and mothers-in-law.

According to our survey, filial love should find its loftiest exponent in the son of heaven, while the lowest and poorest should furnish many examples. Children should endure suffering and risk danger for their parents' sakes (nine instances); when promoted to office remember them, be pained when they feel pain, and perform the humblest duty for them. They should exercise the greatest

care and solicitude for them, give them dainty food, even at great expense to the giver, long to see them if separated, and prefer them to office. They should even give up a son for them and surrender a wife for them if she is not in sympathy with their son's love. They should help them when helpless, cherish them when sick. Even when children are old they must not forget filial piety. When parents die, children should make any sacrifice to provide them with decent burial, and cherish them with offerings as if living.

1. The fact that about one-half of the paragons are specifically in the list on account of devotion to their mothers, should be allowed due weight when we dwell on the inferior position of women in China. Let no one be so ungracious as to say that duteousness is easier towards the compassionate mother than towards the stern Confucian father. The lesson here is highly creditable to the Chinese, and we must not hastily discount it. At a lantern exhibition in Honan, Dore's picture of the Prodigal Son was shown to a meeting of new converts. After the various characters had been all pointed out an old man inquired: "Where is the Prodigal's mother?" She would have felt it most. He could not think why the artist had left her out. I do not think that Christianity had taught him this. At any rate the Chinese woman rates highest as mother, though lower as wife and lowest of all as daughter. So, *per contra*, none of the twenty-four are filial daughters, and only two appear as filial daughters-in-law. As to the wife, according to our text, one is so bad as to dishonor the parents' images, and another must do violence to her maternal feelings by standing near while her brutal husband digs a hole to bury their child.

2. It is creditable to the Chinese that so many of the paragons come from poor families (seven cases). To this day it is said that poor families are the ones to produce filial sons. 有命之父母不知孝子, "Lucky parents do not know what it is to have filial sons," i.e., sons of the well-to-do are either not inclined or have no opportunity (to show filial piety).

3. There is in the paragons no trace of the practice which the late Dr. Faber described as cannibalism, but which is, in modern times, the sure road to Imperial recognition, and an imposing Pailou. I refer to the practice of filial sons and daughters cutting out a piece of their own flesh and providing their unwitting parents when ill with a Thyestean banquet in hopes of a happy recovery.

4. It is well to note that according to these stories, heaven, or heaven-and-earth, rewards filial piety as in accordance with what is right; we can hardly say in accordance with their will, for such impersonal entities cannot be so spoken of. In one instance, a heavenly being comes to relieve distress. When we come later

to speak of the ethical basis, we will see how weak this is; but meantime we should rejoice that there is no subject on which conscience, God's representative in the breasts of the Chinese, is so sensitive and responsive.

5. In the management of the family (齊家), this virtue is the chief. It is sometimes said that the Chinese have no homes. But granting that there have been even a few instances like the paragons, who can deny that in these cases the word "home" is worthily employed? though that does not mean that we Christians have nothing to add to the idea.

6. The Chinese are not wrong in emphasizing filial piety and claiming for it far-reaching consequences. It is most creditable to them that they fixed upon it as fundamental. "The fact of fatherhood is indeed primary, fundamental, and universal. Every man, being a son, knows what is involved in fatherhood." (Principal G. M. Grant). Moreover, if we examine the divine principle underlying the fifth commandment, 'the first commandment with promise,' we shall see that the Chinese are right in their far-reaching views of filial piety. Let us hear what the late R. W. Dale says about this commandment: "The promise was a declaration that the prosperity, the stability, and permanence of the nation depended upon the reverence of children for their parents. The discipline of the family was intimately related to the order, the security, and the greatness of the state. Bad children would make bad citizens. If there was a want of reverence for parental authority there would be a want of reverence for public authority. If there was disorder in the home there would be disorder in the nation; and national disorder would lead to the destruction of national life. But if children honored their parents, the elect nation would be prosperous, and would retain possession of the country which it had received from the hands of God." After reading this one need not wonder at the long continuance of the Chinese in the land which God gave them.

But now turn for a little to the other side of the picture and note the defects. 1. The Hsiao Ching, which is at least of Confucian authority, asserts that the "services of love and reverence to parents when alive, and those of grief and sorrow for them when dead, completely discharge the fundamental duty of living men." The paragons accord with this idea; and of course on the face of it we see that the position assigned to this virtue is extravagant, and leads the Chinese into doing ridiculous and even wicked things, under the impression that filial piety demands them. As a result, we have straining after excessive devotion, impossible without improper disregard of the just rights of others. Although filial piety is important, we cannot admit that it is a religion in itself, as the

Chinese people do when they pit it against the worship of the gods as witness the proverb: “在家孝父母何必遠去燒香, Reverence your parents at home; why should you go far to burn incense?” As if to say, you need no other religion! Love to parents is indeed a natural duty, but there are two other loves—love to God and love to man—which constitute the great commandment; nay, there are three, for self-love is also a duty. Thou shalt love thy neighbor *as thyself*; but the greatest of these is love to God, which seems impossible to the Chinese, who will only admit it possible to reverence God.

2. It follows from the extravagant importance attached to this virtue that the moral judgment is confused, so that men condone, or worse, laud to the skies, acts which the most elementary conscience would unhesitatingly pronounce immoral unless warped by a wall-eyed view of their parents as indeed living Buddhas. Thus a boy steals oranges, but as it is for his mother the act is highly praised. To this day no daughter-in-law regards her pilfering from her husband's folks as stealing, because it is “for her mother.” A son proceeds to murder his child to save his mother, forsooth! Similarly, vengeance on behalf of parents is regarded as a sacred duty; and not long since, sons used to leap from the top of T'ai-shan in order to save a sick parent. In the Christian sentiment, on the other hand, there is the fullest scope for the discharge of filial duty, without violation of the laws of God or of conscience. “Harmony and unity are secured by the subordination of man's duty to man to man's duty to God.”

3. On reading some of these stories, we exclaim again and again: How miserably selfish these parents must have been to allow their children to do such things for them! To this agrees the frequent remark of critics that the Chinese idea of filial piety fosters selfishness. The full tale which their parents exacted from them, they expect to exact in turn from their children, not merely during youth but down to the end of life and for long after death. “He who gives sixteen ounces of filial piety to his parents, will receive one pound of it from his descendants” (孝親十六兩後輩兒孫還一斤). “Sons should be born early, not late” (能生早子不養遲兒). If born late the parents may die before the boys are of any use to their parents, and so the trouble expended on them will be wasted. The ‘final cause’ of children is the benefit of the parents. The selfishness of parents accounts for the dislike of daughters. Early marriage carries them off to benefit another family. In this connection note that no daughter appears among the worthies except the daughter-in-law, who comes to add to the working force. Some have argued from the supposed composition of the character 孝, viz.

(according to the Shuo Wen), an old man on his son's back,—that the primitive idea is support; and the fact that Confucius scornfully blames some of the people of his time for fancying that the mere providing of food and raiment was filial piety, shews the danger that always existed. The Christian idea is: Honor thy father and thy mother; obey your parents in all things. At the same time the duties of parents are enforced: "Ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." (Eph. vi. 4). "Fathers, provoke not your children, that they be not discouraged." (Col. iii. 21.) Legge says that no Chinese would subscribe to the teaching of 2 Cor. xii. 14, viz., "The children ought not to lay up for their parents, but the parents for the children." He says it always provoked a storm of opposition when he quoted it. And yet Christian children are constantly assisting their parents with their earnings, and Chinese parents are laying up for their children. If explained to them the passage would appear perfectly natural.

4. In only two of the paragons is there reference to ancestor worship; but to a Chinese this is so elementary a duty that it needs no emphasis. But there must be something radically wrong with a conception of duty which has borne such mournful fruit in connection with the dead. The dead require our services, it is said, and so leaving a posterity is held to be a sacred duty. Hence a train of ills thus summarized by Arthur Smith: "Adoption of children, whether there is or is not any adequate provision for their support, early marriages, and large families with nothing to live on, polygamy and concubinage, always and inevitably a curse." The effect of ancestor worship on progress is sufficiently well known without special mention.

5. Although Chinese, when questioned, admit that filial conduct is pleasing to heaven, in this virtue as in every other the chief motive is not that it is pleasing to heaven, but that it is highly expedient. Utility is the motive. Social order, peace, safety, prosperity, are necessary. Therefore be duteous. Beyond this, gratitude is also dwelt on as prompting duteousness. Thus the paraphrast of K'ang Hsi's Maxim derives all his arguments in enforcing the duty from these sources. How different Paul's precepts to children: "Obey your parents in all things, for this is well-pleasing *in the Lord*;" and again: "Children, obey your parents *in the Lord*, for this is right."

Finally admitting the evils of exaggeration mentioned above, after all, are Chinese children, on the whole, filial or the opposite? Two veterans have expressed themselves on the point. The late Dr. Yates affirmed that Chinese sons are the most unfilial, disobedient

to parents, and pertinacious in having their own way, of any nation we ever read of. But the late Dr. Legge roundly dissents from this condemnation. I should be glad to hear the opinions of those present. At any rate we should not be of those who seem afraid to discover virtues among heathen peoples, lest, forsooth, the motives of evangelizing should be weakened. We should rejoice that God hath not left himself without witness in the conscience of the Chinese. Christianity ever perfects; correcting excesses and filling up defects, supplying moral dynamics where there is nothing to help to the attainment of virtue, and teaching the Chinese the greatest lack of all, their duty to a heavenly Father, by union with whom a full-orbed character is alone possible.

The Measuring of a Minister.

BY REV. D. W. NICHOLS.

THE character of Jesus Christ is the most unique this world has ever known. His very uniqueness proves His divinity. He courted the favor of none. He paid no attention to the whims of so-called society. He depended upon the truth and the righteousness of His cause to commend Himself to mankind. He started his mission on a basis that had never before been tried. It was the very opposite of what our so-called wise men would have considered a wise plan. He undertook to conquer this world with a weapon that had never before been tried. The clash of arms upon hundreds of battle-fields in every land had been heard. Nations with carnal weapons had conquered, but to be reconquered by another. Lands had been pillaged and unnumbered hosts slain by marshalled hosts under earthly kings, and the world all the time growing worse. Now comes a new king to conquer the world and make it better by a new method. He builds no forts, he arms no troops with weapons of slaughter. Men and devils arrayed themselves against him, while angels sang his song of triumph of the victory He was to achieve. He stood alone, the world with its most cruel weapons arrayed against him. He launched a thunderbolt from the skies on the compelled attention of mankind. "Repent, for the kingdom of heaven is at hand!" was a call to surrender. He was armed with the weapon of love, which kills and makes alive. He poised his bow, let go his arrow. The message was the same for the king upon his throne and for the beggar on the streets. His message found a responsive echo in the hearts of

many who desired to enlist under his banner. Their numbers multiplied. He chose his trusted few from among the lowest, and through his loving grace and heaven-given wisdom, exalted them to the highest eminence to which it was possible for mankind to attain. The good in every land have loved and honored him, while the bad have scoffed and marvelled at his power. He is now the captain of the greatest army this world has ever known. They march to the music of heaven; their tread shakes the earth, their numbers are being multiplied daily. His wisdom in choosing the weapon he chose is manifest. He conquers and holds men as none other can. With a bugle blast from the throne of God, he has called and is still calling men in every land and among all peoples, and arming them with the all-conquering message to take the leadership in His church to conquer other hearts and other nations. Armed with the sword of his Spirit, He has started us out on a crusade to win this world; and woe be unto the man that dares to exchange the God-given weapon for one of his own or another's creation. Many have done this and been defeated upon many a battle field. They have fought hard, but gained no victories in conquering hearts for the captain of our salvation.

The little army over in Judea were sent forth as sheep among wolves. They fully understood what that meant. What was true to them, then and there, is equally true to us in China. He gave a standard for the measurement of his ministers, *i.e.*, they could have but one Master. They could not serve God and Mammon; that is, they could not serve God and do as the world does. He declared that His word was not bound, and He never intended any faithfull soldier of the cross should be. But there are cowards and traitors in the armies of every nation; and there are traitors in the church of Christ, and have been ever since the days of Judas Iscariot. Men, when facing the enemy, have been known to throw down their weapons and run; others have thrown down their weapons and surrendered, others have not only surrendered, but have actually joined the ranks of the enemy; but their names have never gone down in the history of famous men, but have been a stench unto the good and brave among all nations. But the man who goes down holding up his colors, true to his country and his flag, is the man whose memory we delight to honor. Some ministers of the gospel, through weakness and fear of popular opinion, have compromised the truth and toned down the message of the Son of God, with the result that such ministers have brought shame to themselves, disgrace to the cause of Christ, and condemnation to the souls of men. We are now measuring such men, and find they measure not up to the standard as given by Paul: "For to me to

live is Christ, to die is gain." Better a thousand-fold to be ostracized from society, to be burned at the stake of public opinion, to die upon the scaffold of scorn and opprobrium than to compromise the word of God in courting the favors of the world.

The attitude of the apostle to the Corinthians should be the attitude of God's ministers to all people. "For I determined to know nothing among you save Jesus Christ and Him crucified."

No man is so scrutinized as the minister of the gospel. He is the target at which the arrows of every man's bow are directed. Can he walk among them without injury? That depends upon his life. If he lives close with God, ever leaning upon the everlasting arms, sheltered beneath the wings of the Almighty, with a conscience void of offence, he can. He need have no fear; the air will be filled with a legion of angels to guard him. He must first be sure that he is right with God. If no condemnation comes from above he need have no fear from that which comes from below. If the minister compromises the word of God, or compromises his life to gain the favor of the world, he will have purchased it at far too great a sacrifice. He will be far better off without it. To suffer ostracism would be paradise; while to gain the favor of man, and God offended, would be hell.

Let the minister always seek his message from the Lord, and endeavor to imitate our great Exemplar, Christ Jesus. He never made an attempt at eloquence to gain the plaudits of men; and yet "He spake as never man spake." He made His life, and every word He uttered, speak for the good of man and the glory of God. The minister of the gospel should always feel that it is his duty to "cry aloud, spare not, lift up the voice like a trumpet, and show the people their transgressions and the house of Jacob their sins." He should ever live in that rich experience. "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of prisons to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn." This is the standard by which the minister is to be measured. And no man who claims to be called of God should object to being measured by the standard given by Him, "whose we are and whom we serve."

I am fully aware that as ministers we are not always measured by the law of justice as given in the word of God; but we should rise so far above any other rule of measuring a minister that our critics would be put to silence. The minister should be measured more by his character than his words. Character speaks more

eloquently than words,—weigh men's characters. He of the blackest heart and the vilest character may have the eloquence of a Cicero or Demosthenes, while one whose character is spotless, as that of an angel of light, may yet speak with a broken stammering tongue.

Let us imitate the Christ in our messages. He made no mistake. He was always in season and never out of season. His message was always suited to His hearers. He was the same yesterday, to-day, and forever; but His message was not always the same. Note the Beatitudes: "Blessed are the pure in heart," "Blessed are the merciful," "Blessed are the meek," "Blessed are the peacemakers." Such a sermon must have thrilled the hearts of those who heard Him with joy unspeakable. Again: "Come unto Me all ye that labor and are heavy-laden, and I will give you rest." How the weary and burdened hearts must have leaped with new life on hearing such a message. Perhaps many are saying: Oh, give us such a ministry as His—so gentle and kind; no harshness, no rebuking of men for their shortcomings. But hold; let us hear him on another occasion: "Woe unto you, scribes and Pharisees, hypocrites; woe unto you, lawyers; woe unto thee, Chorazin; woe unto thee, Bethsaida." Where are your beatitudes now? Hear Him once more when some of the self-righteous come to Him, claiming to have Abraham as their father. "Ye are of your father the devil, and the lusts of your father ye will do." Again: "Ye generation of vipers, who hath warned you to flee." The gentle beatitudes have changed into the blazing forked lightnings of Sinai. The storm of justice bursts in fury against the wickedness of man. Read the 4th chapter of Luke's gospel from the 16th to the 32nd verse. Here you will find His audience charmed and thrilled with delight at His gracious words; and yet before He closed His discourse, this same crowd is aroused with indignation and seek to kill Him. His message had pricked their conceit and roused their indignation. Men have always attempted to limit the gospel message by bridling the tongue of the ministry.

"Shall I, to soothe the unholy throng,
Softener thy truth, or smoothe my tongue,
To gain earth's gilded toys, or flee
The cross endured, my Lord, by thee?"

No, the scoffs and scorn of mankind cannot hurt us, so to the Cross of Christ we cling; we need have no fear.

"Yea, let men rage, since thou wilt spread,
Thy shadowing wings around my head."

Saul was a great king, because God made him a king. By appointing himself a priest—an office to which God had never called him—he offended a righteous and just God, counting the office of the priesthood other than a sacred office to which God divinely calls men; and for his presuming to assume the duties of this sacred office, God visited him with His great displeasure. I fear there are too many who presume to enter the sacred office of the ministry without having first obtained the divine call and the signet of this call, which is: "Woe is unto Me if I preach not the gospel." There is no mistake in such a call. If a man has such a call, neither men nor devils can intimidate him in his glorious work; nor gold nor silver can tempt him to lay aside this glorious calling. That branch of the Christian church, of which the writer is an humble member, propounds the following questions to those seeking admission into the ranks of her ministry: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the church of Christ to serve God for the promoting of His glory and the edifying of His people?" This question must be answered in the affirmative. Again, in the admonition given by the bishop to those presenting themselves for ordination: "You have clearly determined, by God's grace, to give yourself wholly to this office, whereunto it hath pleased God to call you; so that, as much as lieth in you, you will apply yourself wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures you may wax riper and stronger in your ministry; and that you may so endeavor to sanctify the lives of you and yours and to fashion them after the rule and doctrine of Christ, that you may be wholesome and godly examples and patterns for the people to follow." The man who keeps these vows will alway be found in the work of the ministry until God speaks to him and says: "It is enough, come up higher."

No man is big enough to make an all-round minister of the gospel and yet be entangled in the affairs of the world. Business men who make a success of their business are men who give undivided attention to their business affairs. The true minister of the gospel will find enough in the ministry to occupy his head, his heart, his hands, his all; to him "Christ is all in all."

"Let Zion's watchmen all awake,
And take the alarm they give;
Now let them from the mouth of God
Their solemn charge receive."

'Tis not a cause of small import
The pastor's care demands ;
But what might fill an angel's heart,
And filled a Saviour's hands.

They watch for souls for which the Lord
Did heavenly bliss forego ;
For souls which must forever live
In rapture or in woe.

May they that Jesus, whom they preach,
Their own Redeemer see ;
And watch Thou daily o'er their souls,
That they may watch for Thee."

The man who devotes himself wholly to the work of the ministry, need offer no apology for the position he occupies, as does the man who devotes a part of his time to the work of the ministry and a larger part of his time to worldly gain.

I once knew a minister of the gospel, a very strong premillennarian, who was preaching on every occasion the immediate second coming of Christ, believing, as he professed, that the time was at hand ; and yet a grasping speculator, as though he was afraid Christ would come before he got a few thousands laid up for his family. He perhaps expects the millennarian to come to him and not his family, if one is to judge him by his actions. "Ye cannot serve God and mammon," so said our great Teacher, who taught by precept and example : "I come not to do mine own will, but the will of Him that sent me." Again : "My meat is to do the will of Him that sent me and to finish His work."


The ideal of the true minister of the gospel is high ; but blessed, yea thrice blessed, that man who attains to that high ideal ; or like the apostle : "Not as though I had already attained, either were already perfect ; but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus. Brethren, I count not myself to have apprehended ; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, *I press toward the mark for the prize of the high calling of God in Christ Jesus.*" The things behind are the world, the flesh, and the devil. He presses forward that he may be found in Christ, "his living head." This is a picture of an ideal minister of the gospel. Paul is right when he calls the work of the ministry a "calling." It is not a profession, but a calling of God to the noblest work mortal man ever engaged in ; co-laborers with God's own Son in the world's redemption. Perhaps some will object to be measured

by the standard set forth in this article; but the objector will not be among those whose life is devoted wholly to the work of the ministry.

Where can you find men who command the respect of all classes more than such men as Drs. Muirhead, John, Hudson Taylor, and the late David Hill and Dr. Nevius, and many others one might name? But this is sufficient to illustrate. Men who on entering the ministry *gave themselves wholly to God*, who had called and ordained them to the great work of the ministry of the gospel of His dear Son. Their ordination vows were not rashly made. Such men will not object to being measured by the standard herein given. Paul the apostle, after a life well spent in the ministry, exhorts the youthful Timothy to faithfulness, cautioning him against becoming entangled in the affairs of the world, urging him to be a good soldier of the cross; and, having endured the trials and conflicts incident to a faithful ministry, he exclaims: "I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but unto them also that love His appearing." May we measure up to this man of God, who felt, "to me to live is Christ, to die is gain."

*Missionary Dangers.**

BY REV. D. J. MILLS.

 VERY superficial reading of the New Testament gives one an impression of danger, imminent at all times to the early disciples, and especially threatening those who actively and openly engaged in the propagation of the gospel.

"Go your ways; behold, I send you forth as lambs in the midst of wolves," said the Master; and never was any attempt made to hide from His messengers the merciless opposition that would confront them in the world at the hands of men, and not less at the hands of the prince of darkness, from whom they were to daily pray to be delivered.

In the inspired account given us of the founding of the early church, the element of danger looms ever large before our vision. Persecution and intolerance without, heresies and schisms within; the very "pillars" characterized at times by weakness, inconsistency, and fallibility, all threatened to wreck the church of God and

* Read before the Tientsin Missionary Association February 19th, 1900, Published by request.

quickly scatter the company of believers so lately gathered out from Jews and gentiles.

The closing book of the Canon, even if it conveys nothing else to the casual reader, certainly in its vivid succession of figurative scenes, filled "with blood and fire and vapour of smoke," will impress him with the fact that dangers to her very existence would threaten at every step the Bride of the Lamb, and that all the powers of earth and hell would conspire to rob her of her purity. No effort of fiendish malice or diabolical ingenuity would be left untried to pollute and destroy her. The path to the final triumph was indeed to lay through the valley of the shadow of death, "set all along," as Bunyan tells, "full of snares, traps, gins, and nets *here*, and so full of pits, pitfalls, deep holes, and shelvings down *there*," that only by the leading and protection of an almighty hand could there be escape or deliverance.

Missionary dangers, however, may include not only the dangers which are peculiar to the missionary, but also such as are common to all the people of God. The most eminent missionary, as well as the most insignificant Christian, may easily make shipwreck of faith if he neglect to be on the watch against the ordinary temptations of the world, the flesh, and the devil. It was in the common things of life—bread—that the great Captain of the missionary host met his first and perhaps most subtle temptation. Much more than the rank and file of the Christian army, must the missionary give ear to those danger-signals—the "take heeds" of Scripture.

"An evil heart of unbelief" will be fatal to everything. "Take heed!" "Hypocrisy, the leaven of the Pharisees," will disgust and hinder the heathen in China as much as at home. "Take heed!" "Covetousness," like some imperceptible yet deadly gas, will overpower the strongest of God's saints. "Take heed!" "To be seen of men," may be the motive underlying much, even of the missionary's effort and sacrifice, and the applause which the church and world bestow, will be the only reward such service will ever obtain. "Take heed!"

"Take heed!" the word sounds out again and again, "*how* ye hear," "*what* ye hear." "Take heed that no man deceive you." "Take heed to yourselves, lest at any time your heart be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day," the day of His appearing, "come upon you unawares." "Take heed unto thyself and to the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it."

These and many other warnings found in the Scriptures, the missionary, living often in isolation, where Satan's seat is, and excepting for the great Shepherd of the sheep, himself pastorless—he above all people cannot afford to disregard.

"A holy 'missionary' is an awful weapon in the hand of God," but what will the unholy be but a stumbling block, a delusion and a snare?

My purpose, however, in this paper, is to deal not with these general spiritual dangers, much less of dangers to health, to home or person, from riots and rebellions, from "Big Swords" or "Boxers," but simply with some dangers to the missionary's usefulness, as he or she goes on in "the common round, the daily task."

Persecution seldom hinders or harms the work of God; and to the missionary it affords indeed a valuable opportunity for showing that faith in God is a reality; and not life, but the favour of God is the greatest necessity. Few of us probably look back upon our period of missionary life without some feeling of disappointment. We have not seen *all* that we had hoped of God's power and grace, of changed lives and saved souls; and why not?

If this paper deals with common places, my excuse is that the common place is most likely to be overlooked; and to "exhort one another daily," even in the things with which we are most familiar, is a Christian and therefore a missionary duty.

Dangers to the usefulness of the missionary as such, are not perhaps easy of classification, but we will consider them as they stand in relation, first, to the missionary himself; second, to the missionary and his fellow-workers; third, to the missionary and his work.

I. Perhaps the first danger that threatens the missionary himself is to become so accustomed to the abounding evil around that he thinks far less seriously than he ought of the exceeding sinfulness of the sins so commonly committed. Idolatry may even become only interesting. Foot-binding and other cruel customs cease to horrify. The opium vice, he begins to think, is not so bad after all, and Sabbath observance can well be done without! The moral atmosphere benumbs, and there is a danger that instead of converting the Chinese they, in some measure, may convert him; and prevarication and lying, deception and dishonesty, temper and other vices, if not actually becoming a part of his character, may at any rate cease to stir in him those strong feelings of disapprobation with which he formerly invariably regarded them.

To missionaries who are much thrown among the Chinese for companionship there is a danger that they unduly exalt them-

selves and imagine that their knowledge, abilities, and goodness are far in excess of the actual facts. They measure themselves by the predominating ignorance and stupidity around. The fulsome and specious flattery also of cringing defendants, has its effects; and the result is the death of meekness and humility. Furlongs, the society of one's peers, the study of great books, all have their corrective effects; but the true antidote to pride is found in the word of God; especially the 2nd of Philippians and the example of Jesus Christ.

On the other hand, there are those who too readily conclude that they at least are of no use and can do nothing, that it was all a mistake their having come to China at all! To such the message comes, "have faith in God," who can overrule all mistakes to His own glory and use in His own sovereign way the soul that is wholly subject to Him.

If it be the want of visible results which leads to such despondency the time of harvest may not be yet. The thought, "*In Thy favour is life*," cheered and upheld the self-denying Bowen of Bombay in his long and arduous yet apparently fruitless labours.

Visible success, while to healthy minds acting as a stimulus to greater and grander effort, may also be a peril. If our expectations are supposed to be realized, it will be the death of all progress, and our chief employment the retailing to ourselves and others the brave deeds that *have* been done instead of afresh girding ourselves for the still raging conflict.

The "Go ye" of Matt. xxviii is repeated from heaven again and again in the Acts and Epistles; and woe to the missionary who can live without preaching and teaching the gospel of the grace of God. Paul the aged, though having fully proclaimed the gospel of Christ from Jerusalem to the shores of the Adriatic, and "having no more place in these parts," far from being content with what Christ had wrought by him to make the gentiles obedient, was still looking forward to work in Rome and far distant Spain. Ever fresh conquests for the cross! The true missionary spirit flaming till the end.

II. In regard to the dangers that beset us as co-workers with others it is not easy to estimate the harm (and the good) we can all do *to*, as well as receive *from*, our fellow-workers. How often have the hearts of tried veterans in the missionary ranks been made sad by the harsh judgments of those who, following after, have concentrated their attention not upon the brilliant successes, but upon the supposed failures and defeats of their predecessors in the war.

It is easy, however, to be wise after the event. It is easy to ignore the fact that our superior knowledge has been only possible,

because of the very mistakes which we may cruelly deride or condemn. And after all, were these things mistakes? Have we the power to so put ourselves in the position of those we blame and to so exactly estimate all the difficulties that then surrounded them, that we dare to pronounce an adverse judgment? To do the best possible, though bad compared to what is desirable, is not a blunder. That we can do better, is perhaps only because of the altered circumstances, altered possibly through the very line of action we condemn. In these days there are few of us but what in some sense succeed to the work of others. Other men have laboured, and we enter into their labours. Let us not, even to explain our own failure, disparage their labours; for "with what judgment we judge we shall be judged."

To make our fellow-workers or those around us a common topic of conversation, is most dangerous to harmony and true unity. It is seldom safe to discuss the sayings and doings of others. It is generally impossible in so doing, not to make comparisons and not to exaggerate; and suspicion, if not dislike, may soon take the place of confidence and love. To discuss Julius Cæsar, the latest invention, the Scriptures of truth, or indeed anything rather than those with whom we work and live, may be of real use and benefit; but tale-bearing, gossip, and back-biting (suggestive word!) have grieved the Spirit of God, set workers at variance, and hindered the work in not a few mission stations. To the peculiarities or infirmities of others let us turn a deaf ear and a blind eye, which often indeed, as Mr. Spurgeon once said, will be our best ear and best eye.

Dissension also may arise when individual opinion is stubbornly believed to be the only possible rule of conduct, and pigheadedness is mistaken for firmness, and wilfulness for consistency. Happy are we if like the late Dr. Nevins we can cheerfully help to carry out plans approved by our brethren, but of which we may personally disapprove. Prayer to the God who maketh men to be of one mind in a house, will do much to bring about unanimity of judgment and help us to avoid failing where even Euodia and Syntyche, Paul and Barnabas failed. Cordiality and cheerfulness, carefulness and consideration are qualities which cannot be cultivated too sedulously, and which go far to make our lives a refreshment and a joy to all with whom as missionaries we are daily thrown in contact.

To those who in the home churches are in any way associated with us, there is a danger that we cater unwisely to the demand for results. To satisfy this demand the ignorant and unworthy may be admitted to the church in numbers sufficient to cause the name of the worker to be mentioned everywhere with flourish of trumpets and high eulogium of praise; but the ruin of such work is near at

hand ; conversions which were not conversions, and the admission of any but living stones into the spiritual temple, will in the end but overwhelm work and workers in the shame they deserve.

Exaggeration in our correspondence is a kindred evil. Perhaps only the bright side of the work is presented and a false impression is conveyed. Missionary diaries and reports have, by not a few, come to be considered very unreliable reading on just this account. As in other things, so in this, transparent honesty is the best policy. Those whose sympathy is most worth having, want to know the facts, and the story of our disappointments and failures will draw out their prayers for us, as much as our joys and successes, their praise. If we desire to live as we pray, so should we write as we work and work as we write.

The opposite danger of sending to our friends at home pessimistic and alarmist statements which have but little foundation except in imagination, is not so common, but the effect is even worse. We may be often alarmed without good cause if we listen to every passing rumour of the people around ; but we need not harrow the feelings of our home friends by always committing them to paper. And any man who is ordinarily human will soon become a pessimist when he looks only at the difficulties and disappointments incident to missionary work. But again, if discouraged ourselves, we need not discourage others by fears and fancies having no foundation in fact.

In regard to letters arriving *from* home the young missionary at least, by fond and admiring though unwise friends, is often told of the great self-denial and heroic bravery he or she has manifested in becoming a foreign missionary ; and if these kind of statements are too constantly expressed, in time there is a danger of their being believed, unless indeed there is wisdom enough to see that what is borne for Christ's sake by the missionary is sometimes no more than, if so much as the merchant bears for sake of wealth or livelihood, the traveller for profit or pleasure, the diplomat and soldier for sake of queen and country.

III. The missionary in the course of his *work* finds pitfalls and stumbling blocks at every turn of the road ; and if he would run swiftly and well he must be on the alert, be circumspect, and quick to avoid these dangers to his progress.

If some Chinese who criticize the missionaries are to be believed, one of the greatest hindrances to missionary usefulness is arrogance. The apostles had to be taught by revelation from heaven the equality of gentile with Jew in the new dispensation, and they found it a very difficult lesson to master. The arrogance of the missionary, if arrogant he be, is often because he supposes himself

to come from a better country and a better race, and in consequence in every way, by birth and education, to be far and away a better man than the poor people he is come to benefit. He is right in thinking his own country to be the best under the sun, but the Hottentot and Fuegian believe the same. Arnot in his "Garengenyé" relates how, though the Kaffir would often profess to be lost in admiration at the wonders of European life, yet around the camp fires at night, when he was supposed to be asleep, the general conclusion drawn was that Kaffirs and Kaffir ways were indescribably the better! That there are very few Chinese but believe the same of *their* country and *their* ways, is an open secret, and with some reason. It is therefore unwise to force unnecessary comparisons which are odious as well to the one as to the other, and will in no wise help to the reception of the gospel of which such comparisons constitute no part, but will create needless opposition and prejudice against it. Chang Chi-tung may appreciate railways and Krupp guns, and even some things in the manners and methods of Western nations; but imagine the chance of a man converting him who had the idea, and showed it at every turn, that China, as compared to his own country, was in every way inferior!

Neither is it necessary to the belief of the gospel that a man first of all accepts the Newtonian theory of the universe. He may still believe the world to be flat if he chooses and yet be saved through Christ. Education will make him a better Christian, but is by no means essential to his becoming a Christian.

Pride of race or place, of comparative knowledge or comparative wealth will, in the make up of the successful missionary, in no way help. They are "not of the Father, but of the world."

Over-familiarity, tolerance of rudeness, the too ready confiding of personal and family affairs, will earn the contempt instead of the respect of those about us. It is easy in our recoil from the opposite danger of pride and distance to fall into this other, but again the true path lies between them both.

If in China a native church, "self-supporting, self-governing, and self-propagating," is to be raised up, it will be necessary also for the missionary to rid himself of the idea (if he has such idea) that he alone is capable of preaching and teaching, or of settling matters connected with the church. A kind of modified sacerdotalism, a lording over God's heritage, a most unduly magnifying the office of missionary, and an almost childish delight in being saluted "Muh-sī, Muh-sī," and addressed "Rev." it is feared is not altogether unknown among missionaries, who should be free from these things. If our native brethren are to realize their liberty and responsibility in the church of Jesus Christ, they must not be kept

in leading strings because of the desire, perhaps unconscious, of the missionary to be 'some great one.'

Lack of sympathy in the personal and family joys and sorrows of the converts, does not help them to understand the true unity of the body of Christ, and that if one member suffer all the members suffer. While alas! as at home, so in China, it is to be feared that sometimes the pastor knows so little of his flock, that with the exception of a select few, he is really often unaware of their joys or sorrows!

The use of money certainly needs to be specified as a danger to missionary work, according as it is wisely expended or withheld. By niggardliness to those in distress, when for personal comforts and even luxuries no expense is spared, many genuine and sincere enquirers have been hindered and have finally refused to believe in a religion of love which appeared to be so but 'in word or in tongue.' Foolish liberality on the other hand, has not infrequently gathered round the missionary a set of canting hypocrites, whose profession of religion was always a stumbling block to better men and which profession only lasts as long as the loaves and fishes hold out. To avoid these equally serious mistakes, would it not be well to help only where the church helps and to help only in proportion as is helps?

A more intimate acquaintance on the part of the missionary with the prevailing falsehood and deceit around has, on some natures, the disastrous effect of making them suspect the motive of every friendly advance and of every expression of interest in the 'doctrine.' Every one is held to be guilty of playing the hypocrite till he proves himself a true man! In a land like China, however, it is hard to say whether this attitude of suspicion, or the opposite fault of easy credulity which makes a man the easy prey of every plausible knave, is the most dangerous.

Want of tact, the ignoring of etiquette, the disregard of custom, and trampling on prejudice, have often worked havoc in a whole district, giving rise to endless stories and alienating people who would otherwise have been friends.

It is possible, again, to be so afraid of offending, that the verities of the gospel message are lost amid the maze of compromise. We *should* bring the word of reconciliation in a conciliatory way, but we may not forget that some truths are absolutely essential, and that an entrance to life in Christ now, and the joy of heaven for ever, is necessarily impossible except by way of the new birth and cleansing in the blood of Jesus. We dare not adulterate the heavenly manna of the gospel with the earthy products of heathen minds, nor dare we put the Christ in even the

Chinese pantheon, highly as we may think of the heroes and sages of the East. Our Saviour is "in the midst of the Throne," and through Him alone is salvation.

If there is any "danger" in connection with the study of the language it is that it is easy to be content with what is really insufficient for our work. But if we are to grapple with hardened consciences, if we are to adequately instruct the ignorant; if we are to follow the many windings of the Confucianist, and unearth the black infidelity at the back of it all, then we must have Chinese more or less thoroughly at our command. Other things being equal, our usefulness will largely depend upon our familiarity with the language. As ambassadors for Christ we must needs make plain the message of our King.

Above all let us recognize the danger of supposing that merely natural gifts and acquirements can ever produce supernatural results. Souls are only born again of the Spirit of God; and we and our works require to be baptized with that same Spirit, the Spirit of counsel and might, of wisdom and love, if we are ever to be more than a sounding brass and tinkling cymbal. Let us never doubt too the efficacy of prayer offered in faith and the Holy Ghost, nor have to lament as one good man, "I wish I had prayed more." The God of Müller lives.

Our work, as well as our life, is largely made up of little things. We cannot afford to be careless of the smallest detail. "We never know what is important, nor when we are standing at the open door of great opportunities." Pastor Hsi in Hong-tong, Shan-si, a man greatly used of God, was first led to think there might be something good in Christianity by the courteous and dignified demeanour of David Hill. One of our most useful and earnest Christians, a wealthy merchant in Cheo-kia-k'eo, Honan, was converted to God when he only came into our newly-rented "t'ang" from curiosity to look around.

If in this paper the dangers to usefulness are emphasized, it is because this is the special subject under consideration. If they seem many it is not because the list has been exhausted.

We acknowledge and honour with gratitude to God the many who remain true missionaries and true saints to the end. "They still bring forth fruit in old age." Their usefulness, instead of being impaired, grows as the years go by, and will still grow till they are called to serve in the more immediate presence of the King, where we, as they, by grace may yet hear: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

7

"Is the way difficult?
 I will direct thee.
 Is the path dangerous?
 I will protect thee.

 Fear not and falter not;
 Let the word cheer thee,—
 'All through the coming days,
 I will be with thee.'"

A Prayer.

BY CHARLES G. ROBERTS.

*For use in the hour of danger. Written with special reference to our
 besieged friends in Peking, Pao-ting-fu, etc.*

O God of Israel, in our grief,
 Our prayerful cry ascends to Thee;
 On either hand no help we see:
 Thou, Lord, alone canst bring relief.
 Eternal God, Thy help we crave;
 Stretch forth Thine arm of power to save!

While danger, like a heavy cloud,
 Thick with the blackness of a storm,
 Is gathering o'er in threatening form,
 And with increasing roarings loud,—
 Eternal God, Thy help we crave;
 Stretch forth Thine arm of power to save!

Our hope is centred in Thy grace,
 O Source of love that has no end!
 We love to claim Thee as our Friend,
 Though yet we have not seen Thy face.
 Eternal God, Thy help we crave;
 Stretch forth Thine arm of power to save!

'Tis when all human efforts fail
 We turn to Thee with longing eyes;
 'Tis when distressing fears arise
 We breathe the prayer which must prevail:—
 Eternal God, Thy help we crave;
 Stretch forth Thine arm of power to save!

Our tearful cries must reach Thine ear :
 Thy name and nature, Lord, is LOVE ;
 O give us cause again to prove
 That perfect love which casts out fear.
 Eternal God, Thy help we crave ;
 Stretch forth Thine arm of power to save !

O God of Israel, in our grief -
 Our prayer to Thee we utter still ;
 According to Thy sovereign will ;
 In mercy look and send relief.
 Eternal God, Thy help we crave ;
 Stretch forth Thine arm of power to save !

Amen.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

Educational Association of China.

MEETING OF EXECUTIVE COMMITTEE.

THE Committee met May 15th, 1900, at McTyeire Home, and was opened with prayer. Present: Rev. A. P. Parker, D.D., Chairman; Rev. F. L. H. Pott, Rev. J. C. Ferguson, and the Secretary. Miss Richardson was elected to take the place of Miss Haygood, whose decease has deprived the committee of a greatly valued member.

The General Editor reported in substance as follows :—

REPORT OF GENERAL EDITOR.

I. Publication of Books.

1. Six hundred copies of the Minutes of the Third Triennial Meeting have been published and placed on sale at \$1.50 and \$1.00 per copy, for half binding and paper covers respectively, with thirty per cent. discount to members.

2. Three hundred copies of the Biographical and Geographical Terms, authorized by the last meeting of the Association, have been printed and distributed to the members and placed on sale at cost price, viz., thirty-five cents per copy.

3. Six thousand illustrations for hand-books of birds, animals, and astronomy, were imported from Edinburgh.

4. One thousand copies each of Mrs. Parker's Zoology and Dr. Martin's Political Economy, and 500 copies of Dr. Muirhead's Geography, have been published and placed on sale since the last meeting of the Executive Committee.

II. *Financial Matters.*

1. The book sales at the Mission Press for six months ending December 31, 1899, amounted to about \$2,026.00, which was subject to a discount of ten per cent. to the Press for handling the stock. The bill for printing for the same term was \$2,750.00; the net result for the said six months being to leave us in debt to the Press for \$920.

2. We received from the Society for the Diffusion of Christian and General Knowledge \$795.65 for sales of books at their depository in Shanghai for the year ending February 28th, 1900.

3. I find on examination of the records of sales of our books at the Mission Press that the sales amount to \$668 for three months ending March 31st, 1900.

III. *Answers to Circular Letters.*

Only some twenty-one replies have been received to the circular letters that I sent out some time ago to the members of the Association, making inquiries in regard to school and text books, what books were being made, what others were wanted, suggestions as to how to secure the preparation of such books as we need, etc. While the number of replies is somewhat disappointingly small, they contain some interesting and valuable suggestions, and as soon as it appears that no more replies are likely to come in, it is my purpose to prepare an abstract of the replies received, and forward them to the RECORDER for publication.

In regard to the adverse balance reported by the treasurer, I think the sales of books for the present six months, ending June 30th, will pay it off, or nearly do so.

In any case we have a large amount of saleable books, maps, charts, etc., in stock, and it cannot be long before the sales will clear off our entire indebtedness.

A. P. PARKER,

General Editor.

The treasurer reported an adverse balance in January of \$1,649.39. Since then there have been paid out by the treasurer \$74.00. A credit of \$876.65, and cash in hand to the amount of

\$24.00, leaves an adverse balance of \$856.74. Report approved.

Dr. Stuart having asked for a supply of books to be placed on sale at the triennial examinations at Nanking, the request was referred to the Society for the Diffusion of Christian and General Knowledge among the Chinese, with a request that he be furnished with the books needed.

The following names were proposed and unanimously elected to membership in the Association: Miss L. M. Stanley, Nanking; Rev. A. J. Macfarlane, M.A., Hankow; Rev. H. O. T. Burkwall, Canton; Rev. J. P. Bruce, B.A., Ch'ing-chu-fu; Rev. A. G. Jones, Ch'ing-chu-fu.

The following resolutions were passed:—

Resolved, That we request the members of the Association to contribute to the educational department of the RECORDER articles of interest to those engaged in educational work.

Resolved, That the committee desires to express to Rev. E. T. Williams their appreciation of his work in that department.

Propositions for the publication of new books were considered, but the work of publishing them was postponed until the finances of the Association justify such expenditure.

J. A. SILSBY,

Secretary.

Examination Scheme.

THE Society for the Diffusion of Christian and General Knowledge and the Educational Association of China have for some time had under consideration the advisability of establishing local examination centres throughout China where Chinese students might be examined in Western branches and obtain a certificate that would have some recognized value.

Rev. E. F. Gedye discussed the subject at the last triennial meeting, and the Association appointed a committee consisting of Revs. A. P. Parker, D.D.; D. Z. Sheffield, D.D.; and E. F. Gedye, M.A., to consult with the committee of the S. D. C. and G. K. already appointed—Revs. Timothy Richard, J. C. Ferguson, and F. L. Hawks Pott.

This joint committee has now agreed upon a course of study and plans for conducting examinations, set forth in the report printed below. While the occurrences of the present summer have doubtless put examinations out of the question for this year it will be well to put this report before our readers.

LOCAL EXAMINATION SCHEME FOR THE CHINESE EMPIRE.

General Regulations.

- 1.—The examinations will be held on or about the 20th day of the 8th moon. The examination will be in writing.
- 2.—The examinations will be held in Shanghai, Nanking, Foochow, Tientsin, Hankow, and any city where a competent secretary can be secured.
- 3.—Candidates wishing to be examined must make application at least a month before the examination, and the application must contain the name, age, occupation, and address of the candidate; accompanying the application a fee of \$1 must be forwarded. If for any reason the examination is not held, the money sent in fees will be returned.
- 4.—A local committee, with a local secretary, will be formed at each centre where an examination is to be held. All applications should be sent to the secretary of the local committee.
- 5.—No fees are returned in cases where a student fails to appear for the examination.
- 6.—Examinations are held for three grades—junior, intermediate, and senior. The examination will be held either in Chinese or English; separate schedule having been drawn up for each. In making application the candidates must express what examination he desires to take.
- 7.—Students obtaining a general average of 60 % will be entitled to a certificate, provided that they do not fall below 40 % in any subject upon which they are examined.
- 8.—The five applicants passing the best examination of all those examined at the different centres will be granted scholarships at one of the following institutions (to be determined).
- 9.—Candidates applying for the intermediate grade must have previously obtained a certificate for passing the junior grade successfully; candidates for the senior grade must have previous-

ly obtained a certificate for passing the intermediate successfully.

10.—Candidates passing the senior grade successfully shall be entitled to a diploma stating that they have entirely completed the course laid down in this scheme.

11.—All candidates must faithfully abide by the rules for the conduct of the examination. In case of any irregularity the certificate will not be granted.

12.—All examination papers are to be printed in Shanghai and sent to the local secretaries in sealed envelopes, which are not to be opened until the time of the examination, when they will be opened by a properly appointed person, who will be present until the examination is over, and then at once seal all the candidates' papers and send them in a registered packet to the secretary of the Central Committee, stating the time when the examination was held, when the papers were opened, when sealed, and when returned.

Schedule for Examination in English.

	Mathematics.	Natural Sciences.	History and Political Economy.	English Language and Literature.
Junior Grade.	Arithmetic (including English, American, and Chinese Currency and Exchange).	Geography (Political and Descriptive). Elementary Physical Geography.	History of Greece and Rome.	IVth Reader. Grammar. Dictation. Composition. Translation of English into Chinese, and Chinese into English.
Intermediate Grade.	Elementary Algebra (through Quadratic Equations). Plane Geometry or Euclid (first four and sixth books).	Chemistry. Physics.	Mediæval and Modern History. Political Economy.	Standard Work in English Literature. Grammar. Dictation. Composition. Translation of English into Chinese, and Chinese into English.
Senior Grade.	Plane Trigonometry (up to De Moivre's Theorem in English Text-books).	Geology. Astronomy.	History of Modern Europe (especially of the XIXth Century).	Standard Work in English Literature. Grammar. Syntax and Prosody. Dictation. Composition. Translation of English into Chinese, and Chinese into English.

Schedule for Examination in Chinese.

	Mathematics.	Natural Sciences.	History.	Other Subjects.
Junior Grade.	Arithmetic.	Geography (Political and Descriptive). Elementary Physical Geography Science Primer.	History of Greece and Rome. Clodd's Childhood of the World.	Herbert Spencer's Essay on Education.
Intermediate Grade.	Elementary Algebra (through Quadratic Equations.) Plane Geometry or Euclid (first four and sixth books).	Chemistry. Physics.	History of Europe. History of England. History of the United States.	Political Economy. Catechism on the Religions of the World.
Senior Grade.	Plane Trigonometry (including Solution of Triangles).	Geology. Astronomy.	History of the XIXth Century.	International Law. Ancient Religions.

Correspondence.

A CHRISTIAN ENDEAVOR LETTER.

To the Editor of

"THE CHINESE RECORDER."

Kindly publish the following letter, received too late for the Conference at Foochow:—

CONGREGATIONAL CHINESE MISSION,
San Francisco, California.

To Dr. F. E. CLARK,

President Y. P. S. C. E.

I now take pleasure in writing a few lines as I had promised. I wish you would convey to all our Chinese endeavorers who assemble in their National Convention in China my most hearty greeting. The members of our Congrega-

tional Christian Endeavor Society of San Francisco also send their cordial greetings. May God's richest blessing rest upon all the endeavorers, and may He guide and direct them in all their deliberations, so that they may speedily leaven the whole of China with the gospel of Christ.

Please say to the endeavorers in China for me that I have found the Christian Endeavor Society a very important factor in church work. Its benefits are many. I will mention a few of them:—

1st.—Its very name is excellent.
2nd.—Its pledge shows that an endeavorer *must* have faith with works.

3rd.—Its motto, "For Christ and the Church," is most fitting.

4th.—It starts young Christian people in the work of the Lord.

5th.—Its method of conducting meetings is the best known to develop and train young workers for Jesus.

6th.—Its power to draw others to Christ is great. In other words there are certain classes of people who are entirely out of the reach of ministers, but are accessible through the efforts of young Christians.

7th.—Its members can be very useful helpers to their pastor and the church in hundreds of ways.

8th.—Its united efforts and influences for good are powerful.

9th.—Its fellowship with members of other societies, regardless of nationalities, is in accord with the practice of Christianity, particularly with the Scripture which says: "God is no respecter of persons." I want to say that I am *not* talking of what I have heard, but what I have *seen with my own eyes* in America; and also what I have *personally enjoyed* in this Endeavor fellowship.

10th.—Its good work is felt in nearly every country in the world, and I am glad that China has taken hold of this most glorious and progressive movement and that

she has already a part in this grand work.

And now my beloved countrymen and fellow-endeavorers. I congratulate you, for you are being greatly honored by the presence of Dr. Clark, who is known, respected, and esteemed in all countries of the world where his work is known. Invite him again to attend your next national convention.

Oh! I do hope that the way may soon be opened in China to have an *International Christian Endeavor Convention*. Dr. Clark is the best man to counsel you in this matter.

Again I congratulate you for what you have done for our benighted people in China; but there is yet *so much* remaining to be done! I know of no better way to accomplish this than by organizing a Christian Endeavor Society in every mission and in every church throughout the whole Chinese empire; and if all the Endeavorers will faithfully and conscientiously keep the pledge and motto of the Christian Endeavor Society this result will be attained.

And now please exhort the endeavorers to continue their good work, never ceasing until "the Land of Sinim" is won for Christ.

Yours in Christ,

JEE GAM.

March 13th, 1900.

Our Book Table.

Received from the Commercial Press, 41 Peking Road, The "Anglo-Chinese Royal Primer," a translation of the Primer of the "Royal School-book" series. Also, "New Orient Primer" and "New Orient First and Second Readers." These seem well translated, and mark an advance in the attempt of Chinese youth to learn English. Such works as these, while not

much needed during these months of trouble, will shortly be in great demand in the New China soon to emerge.

Commentary on the Epistle to the Philippians, by Rev. Jas. Jackson, 4th edition. 腓立比書釋義.

We have carefully read this scholarly production, and take pleasure in recommending it afresh to

all engaged in teaching New Testament Exegesis.

As has often been remarked, the best books in Chinese are those that have been prepared by those actually engaged in the work of teaching, and taught in the class room before being prepared for the press. This book is very evidently the result of work done in a theological school, and gathers together in a brief compass just those important explanations that it is necessary to teach a class of students in order to make this epistle a living document.

The introductory notes are most admirable. Brief but sufficient comments are given on such subjects as: the city of Philippi; St. Paul's founding of the church at Philippi; the attitude of Christianity toward women, slaves, and the home; the mutual affection of St. Paul and the Christians of Philippi; St. Paul's visits to the church; the contribution of the church towards the support of the apostle; Epaphroditus; St. Paul's imprisonment in Rome; the founding and condition of the Roman church; the reasons for writing the epistle; and an outline of the epistle.

In the headings in the introduction we notice on p. 12 what is evidently an error in printing: 論保羅之教會 should be 論羅馬之教會. 乘時應運 is also probably a misprint for 乘機. The former is a heathen phrase and not suitable for a Christian book.

As to the exegetical notes themselves we cannot but admire their conciseness and perspicuity.

Headings are given to each section, and then the verses under each section, the latter being divided up phrase by phrase and commented upon separately.

The most difficult passage in the epistle, ch. ii. 5-11, is discussed quite

fully in the notes and further commented upon in an essay appended at the end of the book.

The writer holds to the more conservative view as to the meaning of ἀλλ' ἑαυτον ἐκένωσε, and considers the great self abnegation of Christ to be His putting aside the glory that He had with the Father. We are more inclined to the view held by such men as Canon Gore, and think that what the apostle meant was that "Christ laid aside the mode of divine existence in order to assume the human. In a certain aspect indeed the incarnation is the folding round the Godhead of the veil of humanity, but it is much more than this. It is a ceasing to exercise, at least in a certain sphere, and so far as human thought can attain, some natural prerogatives of the divine existence," such as perfect knowledge and infinite power.

We would in this connection call attention to what we believe to be a somewhat inaccurate form of speech. It is the reference to the pre-incarnate Christ by the human name Jesus. This we think should always be avoided. St. Paul uses the double name Christ Jesus. In ch. iij., v. 10, the author should have called attention to a mistranslation in the Chinese version of the phrase "the power of the resurrection." The Greek word δύναμιν is used, and this is not correctly rendered by the Chinese characters 用大. Again in ch. iii., v. 20, the body of our humiliation (τὸ σωμα τῆς ταπεινώσεως) is erroneously translated by the phrase 身之陋卑.

These characters render the unfortunate phrase "vile body" of the King James version, and not the original. St. Paul never intended to speak of the body, that is, the temple of the Holy Ghost, in such language as this. We make these

few criticisms, because we feel sure that so able and painstaking an author would welcome honest criticism and would be glad to have

called to his attention a few points that may possibly have escaped his notice.

F. L. H. P.

Editorial Comment.

THE situation in China is still one of the gravest uncertainty. No certain news is to be had of the fate of our friends in Peking and vicinity, for whose safety we have been in suspense for six weeks. Tientsin passed through a dangerous and trying bombardment, but is at last relieved. Shantung has been in a conflagration, and all missionaries have been compelled to flee. What the native Christians have suffered and are suffering none can tell. Most missionaries in Central China, from up the river, have had to come to port; and all feel somewhat as though we were seated in uncomfortable proximity to a gunpowder magazine with men carrying torches near by. Fohkien province, having been visited by the greatest flood of years, has its attention somewhat distracted from the rebellion. Kwangtung and Kwangsi are, like Central China, held in check from rowdiness and violence only by the strictest surveillance on the part of the officials.

Whether Kwang Hsü and the Empress-Dowager are dead or alive we cannot tell. But the usurper, Prince Tuan, while opposed strongly by Jung Lu, is assuming all the pomp and authority of an emperor; and has ordered troops from the south, as

well as demanding money and local coöperation from the viceroys and governors from Shantung southward. While the viceroys refuse allegiance to the usurping government in most particulars, and have promised the consuls in Shanghai (now the acting ministers of their respective countries) to maintain peace and order, they have been supplying large numbers of troops for the north, especially from Kiangsu and Chehkiang. Whether this is "carrying water on both shoulders," or what the explanation is, we cannot say. Many reasons conspire to make it the interest of the officials in Central China to maintain order, and they are not so densely ignorant of the outside world as are the Manchus.

* * *

THE Chinese are shrewd prognosticators. The events of the past two months have but fulfilled the prophecies made by many that this year was sure to witness rebellion and calamity. Just how far the superstitions regarding a *Kang-ts* year in which there is an intercalary eighth moon, served to bring to a focus the influences which were sure sooner or later to cause trouble, no one can say. Doubtless these superstitions have a good deal to do with the present crisis occurring as it has.

Opinions vary as to the actual causes of the crisis. It is evident that the Boxers, the Manchus, and the soldiers in the north are actuated first of all by the race-hatred, the antipathy to foreigners, which is on the surface of this movement. But is it true that this cataclysm is the fault of the mission workers in China as has been charged by some? The missionary will not shirk his due share of the fault if fault there be. That missionaries have never been mistaken in their methods we dare not say. That the Chinese would love all foreigners, even if missionaries never made mistakes, we cannot say. Since the days when it was said, "They that turn the world upside down are come hither also," the missionary has brought with him not peace, but first the sword. We are not disheartened that a great trial as of fire has come upon China, nor would we be should the whole cause of the trouble

be seen to devolve upon the missionary enterprise. What causes for hatred of foreigners there are lying outside the missionary body we need not here inquire.

• • •
We are giving in this issue all the information obtainable to date (2nd August) in regard to the missionaries in the disturbed sections in the north, as well as in other parts of China. It is not practicable to give a list of those who have gone to Japan, or are now in the several ports of China. We trust anyone who has reliable information as to the whereabouts of missionaries who have been driven from their stations, and whether actual damage has been done to property, etc., will communicate the same to us. We are constantly in receipt of inquiries by letter and by cable in regard to the welfare of missionaries, and attention to this request will be of great advantage to the whole missionary body.

Missionary News.

Persecution in Shantung.

We quote from letters just received from Chefoo, which bring vividly to mind the deep suffering endured by our native Christians. Their faith is indeed more precious than gold, which perishes even though it be proved with fire. Dr. C. W. Mateer writes, on July 17th:—

"The drama of blood is going on with increasing violence up here. Persecutions are raging all over the province. The officers are arresting Christians and beating them till they promise to adjure their faith. The governor pays no attention to the protests of the consul. The

distress of our people is heartrending, and we are utterly powerless to help them. No news of the loved ones imprisoned in Peking. Certainly this situation is without a parallel in the history of the Christian era!"

Mrs. C. R. Mills writes: "Our hearts are torn with anguish for the native Christians. I have just been listening to such a pitiful story of the treatment given to our young native pastor and a Christian doctor at Lai-chow-fu. They have been beaten until there is no flesh left on their bones. They have suffered this rather than retract. It is quieter here in Chefoo than it was two weeks ago."

*News from the Provinces.***MANCHURIA.**

The Protestant missions of this province are under the direction of the United Presbyterian Church of Scotland and the Irish Presbyterian Church, with agents of the B. and F. Bible Society working in conjunction. The work has been very encouraging of late, and these Societies report some 20,000 communicants, with large numbers of enquirers. The Christians have suffered severe persecution, and many have been killed, while others have been beaten, robbed, and driven from their homes. All the missionaries have escaped, except Rev. T. S. W. O'Neill, who remained at Fa-kou-men and subsequently joined the Russians at Tie-ling.

There has been a pretty general destruction of mission property in Manchuria. At Moukden the United Presbyterians had five residences, two hospitals, a girls' school, and a native church,—all destroyed. The residences, school, and chapel of the Irish Presbyterians and the book depôt of the British and Foreign Bible Society have also been destroyed. The mission residences and hospital at Liao-yang, of the United Presbyterians, are reported destroyed; no report of their property at Kai-yuen and Ashi-ho. At Chin-chow and Kwang-ning the Irish Presbyterians have lost their residences, hospitals, and churches. There is no report of the property at K'wang-ch'ing-tse and Kirin, nor of the British and Foreign Bible Society's depôt at Kirin. A sad sequel is the death of Mrs. Westwater at Arima and Mrs. Greig at Vladivostock.

The port of Newchwang has been protected by foreign troops, the Taotai co-operating to keep order.

CHIH-LI.

This province is the great storm-centre of the present anti-foreign

and anti-Christian outbreak. Many missionaries have been killed, much property has been destroyed, and in some sections there has been a general slaughter of Christians.

At Peking the American Board, the American Methodists, American Presbyterians, and the London Missionary Society were strongly established. The Society for the Propagation of the Gospel also had work in Peking, and the Rev. Wm. H. Murray superintended the agency of the National Bible Society of Scotland and carried on his notable work for the blind. The American Bible Society had a book depôt at Peking, and the Christian and Missionary Alliance had an interesting work carried on by several lady missionaries.

All the mission property in Peking has probably been looted and destroyed; native Christians have been killed, and for a long time there seemed little ground to hope that any of the missionaries shut up in Peking since the 8th of June had been spared. The general massacre of all foreigners has been reported again and again, but as often denied.

Latest advices from Peking give ground to hope that the British, American, and Japanese ministers were alive about the 20th of July, and although many at the legations had been killed or wounded, there is ground for hope that a number of the missionaries are among those who are still alive.

News has also come that the forces of the Allies are on the march to Peking and that before many days anxiety regarding our Peking friends may be relieved.

When communication with Peking stopped there were a large number of missionaries at the capital. A few had gone to Pei-tai-ho and other sanitariums, but the summer exodus had barely commenced, and the Methodist Conference had brought some from

other stations into the city to attend its meetings. At T'ung-chow the American Board missionaries had gathered for their annual mission meeting, and when the Boxers appeared these were escorted "for safety" to Peking.

We believe that the list given below of the missionaries shut up in Peking is very nearly correct:—

AMERICAN BOARD.

Of Peking:—

Rev. W. S. Ament, D.D.
 „ C. E. Ewing, wife and two children.
 Mrs. John L. Mateer.
 Miss Ada Haven.
 „ N. N. Russell.
 Miss V. C. Murdock, M.D.
 „ E. J. Sheffield.

Of T'ung-chow:—

Rev. Chauncey Goodrich, D.D., wife, and three children.
 Dr. J. H. Ingram wife and two children.
 Rev. E. G. Tewksbury and family.
 „ H. S. Galt and wife.
 Miss J. G. Evans.
 „ Luella Miner.
 „ M. E. Andrews.
 „ A. G. Chapin.

Of Pang-chuang:—

Rev. A. H. Smith and wife.
 Miss Grace Wyckoff.
 „ Gertrude Wyckoff.
 Rev. F. M. Chapin, wife and two children.

Of Kalgan:—

Rev. Mark Williams.
 „ J. H. Roberts.

AMERICAN PRESBYTERIAN.

Rev. C. A. Killie and wife.
 „ C. H. Fenn and family.
 „ Jno. Inglis, wife, and child.
 „ J. A. Wherry.
 „ J. L. Whiting.
 Miss J. C. McKillican.
 „ E. E. Leonard, M.D.
 „ B. C. McCoy.
 „ G. Newton.

METHODIST EPISCOPAL.

Of Peking:—

Rev. F. D. Gamewell and wife.
 „ G. D. N. Lowry, M.D.
 „ H. E. King.
 Mrs. Ed. K. Lowry and children.

Miss E. Young.

„ Alice Terrell.
 „ Gertrude Gillman.
 „ C. M. Jewell.
 „ A. D. G'oss, M.D.
 „ Emma Martin, M.D.
 „ Lizzie Martin.

Of Tientsin:—

Rev. G. R. Davis.
 „ W. T. Hobart.
 „ W. F. Walker and family.
 Mr. J. V. Martin.
 Miss E. G. Terry.

Of Tai-an:—

Rev. Geo. W. Verity.

(Mrs. Verity and other Taian missionaries escaped to Japan).

CHRISTIAN AND MISSIONARY ALLIANCE.

Miss D. M. Douw.
 „ A. H. Gowans.
 „ Amy E. Brown.
 „ H. E. Rutherford.

CHURCH OF ENGLAND.

Rev. R. Allen.
 Miss Lambert.
 Deaconess I. M. Ransome.
 „ E. Ransome.
 Rev. F. L. Norris.

LONDON MISSION.

Rev. J. Stonehouse and family.
 „ T. Howard Smith, wife and child.
 Miss Smith.
 „ Shilston.
 Mr. Reggin.
 Miss Saville, M.D.

SCHOOL FOR THE BLIND.

Rev. Wm. H. Murray.
 Rev. Chas. Cheeseman.

INTERNATIONAL INSTITUTE OF CHINA.

Rev. Gilbert Reid, wife and child.
 „ Wm. B. Stelle.

IMPERIAL UNIVERSITY.

(Formerly missionaries)

Rev. W. A. P. Martin, D.D., LL.D.
 „ Joseph Bailie and family.
 Dr. Robert Coltman, Jr., and family.
 Mr. F. Huberty James.
 Rev. J. M. Allardyce.

Dr. J. Dudgeon, well known in missionary circles, and Rev. Prof. G. F. Wright, M.D., and son, of Oberlin College, who were visiting at T'ungchow, are among those who were shut up in Peking.

Safe.

The following Peking and T'ungchow missionaries are in America:—

AMERICAN BOARD.

Mrs. Ament and children.
Miss J. E. Chapin.
Rev. D. Z. Sheffield and wife.

AMERICAN PRESBYTERIAN.

Mrs. J. A. Wherry and children.
„ J. L. Whiting and children.
Rev. A. M. Cunningham and wife.

METHODIST EPISCOPAL.

Rev. H. H. Lowry, D.D., and family.
„ I. T. Headland and family.
Mrs. G. R. Davis and children.
„ W. T. Hobart and children.
Miss Anna E. Steere.

The following Peking and Tung-chow and Tsunhua missionaries are reported to be in Japan or in places of safety in China :—

AMERICAN BOARD.

Mrs. Geo. D. Wilder and family.
„ F. D. Wilder.

METHODIST EPISCOPAL.

Dr. N. S. Hopkins and family.
Miss M. Croucher.
Rev. J. F. Hayner and family.
Mrs. G. D. N. Lowry and children.

CHURCH OF ENGLAND.

Rt. Rev. Chas. P. Scott and wife.
Mr. A. C. Moule.

OTHERS.

Mrs. J. N. Allardyce, and three children are in Australia.
Mr. M. L. Taft and family are in Europe.
Miss K. B. Winterbotham, in Tientsin.

Pao-ting-fu.

There has been much anxiety concerning the missionaries at this important centre. The dispatch received by Sheng Taotai and kept by him for one or two weeks before making it public, has been confirmed from other sources, and is true without any reasonable doubt. All the missionaries, Protestant and Catholic, have been killed, the mission property has been destroyed and there has been a general slaughter of Chinese Christians. Sixty Roman Catholic priests and nuns are reported massacred. The following Protestant missionaries were probably among the slain :—

AMERICAN BOARD.

Rev. H. T. Pitkin.
Miss A. A. Gould.
„ Morrill.

AMERICAN PRESBYTERIAN.

Rev. F. E. Simcox, wife, and three children.
Dr. G. Y. Taylor.

CHINA INLAND MISSION.

Rev. B. Bagnall, wife and child.
Rev. Wm. Cooper, who was visiting the station.

Safe.

Rev. and Mrs. Noble, in U. S. A.
Rev. Geo. H. Ewing and wife, in Japan.
Mrs. A. P. Lowrie, in U. S. A.
Rev. J. W. Lowrie, in Tientsin.
„ J. A. Miller and family, in Chefoo.

The English Methodist missionaries of Tang-shan and those of the London Mission at Ts'ang-chou, Chi-chou and Tung-an escaped, but their property has been destroyed, and the missionaries lost nearly everything, except their clothing.

Tientsin.

The Tientsin mission residences were located on the Taku Road, between the foreign settlements and the native city. They were occupied by American naval and military forces, and all, except the residence of Mr. Aiken, were saved, although more or less injured in the bombardment. The chapels in the native city were destroyed, and Christians suffered severe persecution, many being killed.

The Tientsin missionaries have all escaped, except those who were shut up in Peking, and most of them are now in Japan.

Miss R. R. Benn, of the American Board, and Mrs. King, M.D., of the London Mission, are said to be in Tientsin assisting in the care of the wounded.

Tsun-hua.

Dr. A. H. Hopkins and family, Rev. J. F. Hayner and family, and Miss M. Croucher, of the American Board, have escaped to Japan.

Shuen-teh and Huai-luh.

The China Inland Mission property at Shuen-teh and Huai-luh has been destroyed, but the missionaries escaped to the country, where they are supposed to be in hiding, but in great danger. At Shuen-teh were Mr. M. L. Griffith, wife, and child, and Mr. R. M. Brown. At Huai-luh, Mr. C. H. S. Green and wife, and Miss J. G. Gregg.

Kalgan.

There is reason to hope that Rev. W. P. Sprague and wife and Miss Engh have escaped to the north. Mrs. J. H. Roberts is in America.

SHANTUNG.

It is believed that all the missionaries in the interior of Shantung have escaped to the ports of Chefoo, Wei-hai-wei, and Tsing-tau, have taken refuge in Shanghai and Japan, or else have embarked for the home-lands. Governor Yuan Shih-kai about the end of May told them he could no longer protect them,—he could only escort them to the coast; and afterward, when Mr. Jones, of the English Baptist Mission, telegraphed through the Tientsin consul about property, the governor replied that he could not guarantee its safety, but that compensation would be made. Perhaps the governor has done all that he is able to do to protect the life and property of foreigners, but his position is a very difficult one, and there has been widespread and severe persecution of Christians at the instance of many of the officials, and much destruction of property. At Wei-hien a mob attacked the house in which Rev. Mr. F. H. Chalfant had taken refuge with Misses Boughton and Hawes and some Chinese; the other members of the Mission having gone a day or two previous. Mr. Chalfant kept it at bay for two hours, and then escaped with his company while

the mob were quarrelling over the contents of some boxes which had been packed for removal and were found in the court. Mr. Chalfant reached Tsing-tau in company with a few Germans, who escorted them from the mines, some miles distant from Wei-hien. The mission property was looted and burned. Six residences, a school, chapel, two dispensaries, and a hospital were destroyed. The American Presbyterians and the English Baptists had strong and flourishing missions in Shantung. There were also missions of the American Board, Society for the Propagation of the Gospel, China Inland Mission, American Baptists, English Meth. New Con., Swedish Baptists, and several unconnected missions. The communicants connected with these missions must have numbered some 20,000. This province was one of the greatest and most interesting mission fields in the empire.

At I-chow-fu the Presbyterian mission property has been partially looted by soldiers. The Ch'inchow-fu English Baptist mission property has been looted and destroyed, the officials giving full sway to the looters and actively assisting in the persecution of the Christians.

The property of the English Methodists at Lao-ling has been destroyed, but the missionaries escaped.

The persecution in Shantung has been widespread and severe. There has been a general destruction of mission property, and hundreds of Christians have been slaughtered. The ports of Chefoo, Tsing-tau, and Wei-hai-wei have been protected by foreign gun-boats, but grave fears are entertained regarding inland stations.

Pang-chuang.

Rev. H. D. Porter, M.D., and Miss M. H. Porter, are in Chefoo; Mrs. Porter, Dr. A. P. Peck and wife and Dr. E. R. Wagner and family are in U. S. A.

HU-PEH.

Severe drought in Hupeh has made the people desperate, and there have been many threatenings, but we have heard of no serious outbreaks. Most of the missionaries are believed to be in places of safety.

The Wesleyan Mission property at Ta-ngan fu and at Liang-chow-wan has been looted, but the missionaries have escaped.

SI-CH'UEN.

The governor, formerly Taotai at Shanghai, has promised protection to all missionaries congregating at three centres, viz., Ch'eng-tu, Chung-king, and Sui-fu. He seems to be doing all that he can to preserve order.

KIANG-SI.

The governor and other officials have shown a disposition to protect foreigners, but there are increasing evidences that there will be widespread trouble in this province. At Rao-cheo the C. I. M. premises were looted and destroyed by fire, but no lives were lost.

Dr. and Mrs. Judd have arrived at Shanghai, and other missionaries have either left the province or are travelling toward the coast via Kiukiang.

SHANSI.

The persecution in this province has been most violent and widespread. The governor is one of the most rabid of all the foreign-hating officials in China, and has been active in the instigation of all kinds of persecution. It is feared that a large number of missionaries and many hundreds of Christians have been massacred. The C. I. M., with their Swedish associates, had 91 missionaries in this province. The English Baptists and the American Board also had extensive work in Shansi, and there were a number of unconnected workers besides.

Rev. Evan Morgan, of the English Baptist Mission, telegraphs from Hsi-an-fu on the 28th of July that fifty missionaries have been massacred in Shansi, and there has been fearful persecution of Christians. Eleven missionaries are now starting from Hsi-an-fu to the coast.

SHEN-SI.

The governor at Si-an-fu wired to the Swedish consul-general that he would do his utmost to protect the missionaries and their property, and if they decided to return to Hankow to afford them proper military protection *en route*. All the C. I. M. missionaries have been called in, and are on their way to the coast.

HONAN.

Cheo-kia-k'eo, Si-hua, and Shæ-k'i-tien, where the C. I. M. have been laboring, have all been rioted and the mission property destroyed. The missionaries succeeded in escaping, and most of them are travelling to the coast through An-huei.

Two missions have been working in this province, viz., the China Inland Mission and the Canadian Presbyterian Mission. Dr. McClure, Dr. Menzies, with their families and Miss M. S. Wallace, M.D., were on their way to Pei-tai-ho, when they were warned by telegraph of their danger, and escaped to the coast.

The rest of the Presbyterian Mission were notified of impending danger and started southward for Hankow. After travelling for some days they were attacked by a mob and barely escaped with their lives. Dr. Leslie was severely wounded, and will probably be maimed for life. Mr. Goforth was seriously wounded in the back of the neck, and narrowly escaped death. The missionaries reached Shanghai after an arduous journey, but thankful that all their lives were spared. In all there were twenty-one men, women, and children in this party.

The Norwegian missionaries of Yuning-fu and Sin-yang, who seemed to be in desperate straits, have since been heard from, and were on their way to Hankow.

KANSUH.

Missionaries from this province are travelling to the coast via Si-ch'uan.

CHEH KIANG.

While there has been no general destruction of foreign and mission property in this province, there has been a widespread persecution of Christians, in some cases with the connivance of officials.

Chu-ki.

The next day after the missionaries left Chu-ki their residence was looted and burned and two native catechists narrowly escaped. Five hundred soldiers were sent to quell the disturbance, and they caught and beheaded four men. It is said that the Christians in this district have had their houses pulled to pieces or burned, chapels have been destroyed and Christians driven from their homes and robbed of their goods.

Kin-hua.

The families of Revs. Holmes and Bousfield, Baptist missionaries, had left their station and were at their sanitorium on the hills some miles away, when they were informed that a band of desperadoes was coming to attack them. They hastened back to Kin-hua, where rioters attacked them, and they were compelled to flee to the yamen for protection. There they remained for two days, when the magistrate told them that he could protect them no longer and they must leave, otherwise the rioters would attack and destroy his yamen. They asked for a guard, and only after considerable delay and the promise of \$900 Mexican, was a guard of twenty soldiers obtained. After much suffering and hardship they at length reached Shanghai.

They were robbed of their goods, and the mission property was also destroyed.

Wenchow.

There has been widespread and severe persecution of Christians in the Wenchow district, and several native Christians have suffered violent deaths, one of them being the native pastor of P'ing-iang.

The whole of the foreign community at Wenchow was compelled to leave at one time, the Chen-tai and Chih-fu showing no disposition to protect them, although the Tao-tai was friendly. It being proved that the Chen-tai and Chih-fu were largely instrumental in stirring up the recent troubles, they have been dismissed from office and sent away from Wenchow in disgrace.

The China Inland missionaries at P'ing-iang escaped, but their property has been looted.

Between P'ing-iang and Wenchow lies Sui-an. Here the persecution has been most violent and the Methodist and Roman Catholic mission property has been destroyed. It is reported that soldiers have since been sent to this locality, that a battle has been fought with the rioters and a number killed. The district is now said to be quiet.

Ch'u-cheo.

A riot took place, endangering the life of the prefect, who was exporting rice, enhancing its price. The hsien rescued him, assuring the people that their wrongs would be redressed. The C. I. M. missionary was not involved. This place should not be confounded with

K'u-cheo.

From this place an unconfirmed report has come that the prefect has been killed by the "vegetarians," and the missionaries massacred.

Shao-hsing.

A report that there have been anti-missionary troubles here has

been disproved by a telegram from Mr. Meadows.

Tai-chow.

In this district the Chinese have been greatly incensed against the Roman Catholics, who secured the decapitation of Wan In-tê.

Rev. W. C. Godson, while out on a boat, was attacked and led off by a band of men, who would, no doubt, have killed him had he not been able to prove that he was not a Roman Catholic.

Ningpo and Hangchow.

There are extensive mission interests at these ports and considerable foreign property. Most of the missionaries have left, but as yet there has been no rioting. The consuls have urged their nationals to leave, especially the women and children.

GENERAL NOTES.

The C. I. M. has given a free hand to all its missionaries to take such measures as will secure their safety and to come to the coast

when necessary, and in the most turbulent districts all missionaries have been recalled.

The consuls are calling in their nationals from the interior stations and advising all in the ports who can do so to leave for Japan or the home-lands. It seems probable that many weeks, perhaps many months, will intervene before work can be safely taken up in the inland stations of provinces north of the Yangtze.

The missionaries and nearly all the foreigners, especially the women and children, have left Canton and Foochow and the surrounding country.

There has been a general exodus of foreigners from all Yangtze ports except Shanghai, to which place many have come for safety.

At Shanghai there is a volunteer force of about a thousand men and from 15 to 20 foreign gun-boats are kept anchored in the harbor. All is quiet here and in southern Kiang-su

Missionary Journal.

MARRIAGE.

At T'ai-chen, June 26th, ROBERT GRIERSON and JENNIE H. SHERMAN, C. I. M.

BIRTHS.

At Chou-p'ing, Shantung, June 10th, the wife of Rev. FRANK HARMON, E. B. M., of a son.

At Foochow, June 28th, the wife of Rev. M. C. WILCOX, Ph.D., M. E. M., of a daughter.

At Shanghai, July 16th, the wife of G. A. STUART, M.D., M. E. M., Nanking, of a son.

At Ma-t'ou, Wei-hai-wei, July 17th, the wife of C. F. HOGG, of a son.

DEATH.

At Fan-ch'eng, July 11th, 1900, JANET ELEANORE, daughter of Rev. and Mrs. James A. Slimmon, of Hsiu-chên, Honan.

ARRIVAL.

At Shanghai, July 7th, Rev. T. RICHARD, S. D. C. K., from U. S. A.

DEPARTURES.

FROM Shanghai, June 20th, C. J. and Mrs. ANDERSON and child, Misses D.

LINDVALL and ELIZABETH PETTERSON, of C. I. M., for America.

FROM Shanghai, July 9th, Rev. and Mrs. R. H. BENT and children, A. P. M., Chi-ning-chow; Rev. and Mrs. J. Y. MCGINNIS, Mrs. M. A. MCGINNIS, S. P. M., Kiang-yin; Rev. W. D. KING, G. M.; Mrs. Dr. BARROW and child, M. E. M., Tai-an-fu; all for U. S. A.

FROM Shanghai, July 14th, Miss C. E. HAWES, A. P. M., Wei-hsien, for U. S. A.

FROM Shanghai, July 18th, Rev. and Mrs. C. W. PRUITT and family, S. B. C., Hwang-hien, for U. S. A.

FROM Shanghai, July 21st, Miss I. P. RHIND, C. M. A., and Miss M. KING, C. I. M., for America; Rev. and Mrs. J. MACINTYRE and daughters, U. P. C. S. M., Hai-cheng, for Scotland.

FROM Shanghai, July 30th, Mrs. A. D. COUSINS and two sons, L. M. S., Wuchang; Mrs. T. E. NORTH and children, W. M. S., Wuchang, for England.

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